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FATHER  
COTTON  
AIESVITE, THE

Kings Confessour, his two and

*thirtie Demands to the Ministers of France:*  
With the Answers added at the end  
of every Demand.

*Also threescore and foure Demands pro-  
posed to Father COTTON by way  
of Counter-change.*

By PETER MOVLIN, Doctor of Diuinitie, and  
*Minister of the word of God in the Church  
of PARIS.*

*Printed according to the French Copie, printed  
in PARIS.*

Also a new late Challenge, by a learned Diuine, to all  
Papists, in 24 other Popish Articles.

*Math. 22. vers. 23. & 29.*

*The Saduces came to Iesu, and asked him, &c. But Iesu answered  
and said unto them, Ye err, not knowing the Scriptures.*

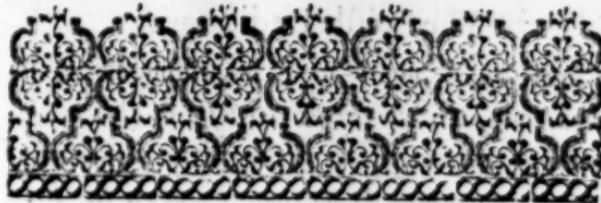
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LONDON,  
Printed by Edward Griffin for Nathaniel Butter, and are  
to be sold at his shop at S. Austin's gate. 1615.

Июль 1909.

Дни в саду

Любовь к природе



# TO THE RIGHT HONOURABLE, MY VERY GOOD LORD, SIR

THOMAS EDMUND S, Knight, Em-  
bassador for his Maiestie, Resident  
with the French King.

**I**T was the saying of wise  
Salomon, long since, That  
there is no end of making  
Bookes, and much reading  
is a weariness to the flesh,  
Eccles. 12.12. which was  
neuer more verified, then in these daies of va-  
nitie, when unlearned as well as learned will  
be writing, whereby the Presse is euuen oppressed  
with multiplicite of such Treatises, as (being bal-  
anced by the weight of Gods Sanctuarie) will be  
found more light then vanitie it selfe: but for such  
Treatises as this, which affoord direction to the

## The Epistle Dedicatore.

Church and Spouse of God, trauelling to heauenly  
Ierusalem, thorow the Wildernesse of this world,  
nothing more necessarie ; being fit to resolute her of  
doubts in matters of Controuersie, when she stan-  
deth in biuio, doubtfull which way to take this  
her iourney, and therefore meeting with this skil-  
full Guide, in that Nation where your Honour  
hath long had very honourable imployement from  
the State of this Land, where this Stranger is now  
arrived : I haue attired him in our English habit,  
and doe present him vnto your Honour, whose  
fauourable protection he seemeth silently to craue,  
and solemnly promiseth his best directions to Gods  
Church, by this and such like Treatises, which hee  
hath in his Native Country diuulg'd. So devo-  
ting my best endeuours in this kinde, to my Country,  
and humbly desiring to shelter my selfe vnder  
your honourable fauour : I humbly rest  
at your Honors command.

I. B.



## PETER MOVLIN his Aduertisement to the READER.



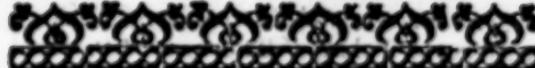
Vr Lord Iesus being tempted by the Scribes and Pharisees with captious questions, satisfied them by the holy Scriptures. Wee in the like cause and kinde, are questioned, and incombred. But wee easily come our, and free our selues by the same meanes. For, wee cut off with the sword of the Word these knots of intricate Questions, wreathed of purpose to intangle mens mindes. A farre off, they seeme *Gordian* knots, but at hand no better then Spiders webs, not able to endure the least winde or breath of Truth. They catch nothing but Flies, but light and giddy spirits, carried away with every first blast of worldly hopes. Master *Cotton*, a man full of Questions, hath proposed them in diuers fashions to sundry sorts of spirits. Wee haue had our part : For hee hauing often-times shewed his dexteritie in his subtilly-conceued, and finely-filed Questions, they to whom hee hath proposed them, haue brought them vnto mee, and desired my Answer vnto them. I haue alwaies satisfied them : but hee suppressing my Answeres, hath still gone on to makenew Questions, pleasing himselfe onely in the Office of an Inquisitor.

## To THE READER.

There is good sufficiencie required in making good  
and fit Demands, but more in giuing them apt Answers.  
To moue difficulties, without adding any Answers or  
Solutions, is like the Sunne in March, which drawes hu-  
mours, but dissolves them not. It may be because hee is  
peached in so high a place (as to be the Kings *Confessor*)  
hee thinks he may securely spit on every Passenger with-  
out any returne of suchia wrong. Or happily hee takes  
delight to cut out worke for idle folke. For it is easier  
to tye then vntie a kno. Or it may be that the stremme  
and torrent of his worldy or ciuill affaires doe draw his  
minde some otherwayes, and that the interpositions of  
the earth doth eclipte the clearenesse and brightnesse  
of his spirit. These are the causes of his silence as farre as  
I am able to devise: He then following his questioning  
course, to put impediment to Ministers in their better  
imployments, hath lately put into the hands of some  
Honourable Personages, 32 Questions, vnanswerable,  
as he accounts them. I have readily and speedily answere-  
red them, and to returne him double pay, I haue sent  
him 64 other Demands, to see whether he hath as good  
deseruitie and facilitie in answering, as he hath edge and  
itch in asking and questioning. Hee shall much deceiue  
me, if he make any answere. He shoulde also be the first,  
that hath undertaken to doe it. At the least, this profit  
I shall receive by it, that if he answere not my Demands,  
I shall be for euer hereafter freed from answering his:  
and hee shall no longer vaunt (as hee hath often done)  
that we haue nothing to answer him.

The Answers to the 22 and 29 Demands, are corre-  
cted, and much enlarged. *Farewell.*

Monsieur de  
la Forse.



XXXII.

D E M A N D S,  
PROPOVNDDED  
by Father COTTON.

**F**IRST, Let those of the pretended Religion shew us where it is written that there are but two Sacraments, to wit, Baptisme, and the Supper, and in what place in the Scripture they be called Sacraments.

2. That Children may be saved by the sole faith of their Parents, without being baptiz'd: and that therefore Baptisme is not of absolute necessity.

3. That Baptisme must not bee administered without a Sermon.

4. That it is not lawfull to make the signe of the Croffe.

5. That we may not hallow water, and being hallowed, that we ought not to wate.

6. That the bread of the Supper is onely the figure of the body of Iesu Christ.

7. That the Church may erre.

8. That we must not receive Tradicions.

9. That the Saints in Glory cannot hear our Prayers.

10. That Priests and religious persons may breake their vow of Obedience, Chastitie, and Poverty, which they have made unto God.

11. That the estate of Marriage is more acceptable to God, then single life.

12. That

## Father Cottons Demands.

- 12 That the booke of the Machabees, of Wisdome, of Ecclesiasticus, of Tobias, of Baruch, are Apocryphall.
- 13 That Iesu Christ descended not into hell for the soules of the Fathers that attended his comming, or rather that before the Ascension of Iesu Christ, the soules of the Saints were received into heaven, not into Limbus, or into any other third place.
- 14 That wee ought not to confesse our sinnes but to God onely.
- 15 That Faith onely doth inflise.
- 16 That the punishment of sinne is taken away, together with the fault.
- 17 That God created not all men of like condition; but that he created some to salvation, and others to eternall damnation.
- 18 That every man in particular hath not his particular Angell to his guardian.
- 19 That it is not lawfull to salute this Angell, or others, either in generall or in particular.
- 20 That God permitteth not sinne, but willerth it, as Calvin writheth in his Institutions; Lib. 1. cap. 17. §. 8. and cap. 18. §. 1. &c 2.
- 21 That in the Church wee ought not to use lights, or Ecclesiastical Ornaments distinguisched from secular.
- 22 That the Bishop is inferiour to the Priest, and the Deacon superior to the Priest; that is to say, that the Watchman or Superintendant over the Church, is no more then an Elder in the Church, and that the Minister is more then the Elder.
- 23 That the Scripture is easie to be understand, and that the intelligence thereof is granted unto all: these be Caluins words in his Institut. lib. 3. cap. 21. §. 5.
- 24 That all sinnes are mortall.
- 25 That a man with the grace of God cannot merit any thing.
- 26 That it is not possible to keepe all Gods commandements,

dements, no not with his grace.

27 That God will not recompence good workers, which is as much as to say there be no merit.

28 That there is no distinction of beatitude among the blessed, and that they are all equal in glory.

29 That we ought not to use that imposition of hands which the Apostles used upon the Samaritanes, and Ephesians, Act. 8.v.14. & cap. 19.v.5. and that the said confirmation was not one of the Articles of the Apostles Catechisme mentioned in the Epistle to the Hebrewes, chap. 6. verf. 2.

30 That the precept of annoyncting of the sick with oyle, contained in S. Iames cap. 5. v. 14. is not to be put in practise in the Church, although the Apostles used it, Mar. 6.v.12.

31 That prayer for the dead was not in use, no not in the time of the Machabees.

32 That S. Peter was not chife of the Apostles, misstanding S. Mathew cap. 10. v. 2. doth say; The names of the twelve Apostles are these: The first, Simon, surnamed Peter.

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THE ANSWER.

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W<sup>H</sup>o soever requireth of any man an account of his faith, must first demand an account of that hee doth beleue, and not of that which he doth not beleue. If a man should require a Jesuite to proue vnto him, that there be many Gods, either that Iesus Christ never suffered death, he would say that such demands were iniurious and that they did wrongfully goe about to make him a defender of impieties & absurdities: and yet such is their demeanour towards vs; for of these 32 demands, onely one quarter doth in truth represent our Belief, the other 24 are slanderous: how then shall they make true report to their people of that which wee beleue, sith euen vnto our selues they would adde to our belief?

## Two and thirtie Demands

and haue vndertaken to make vs to beleue that whiche  
we belieue not. These Questions therfore wee might  
reiect, desiring them first to proue unto vs that wee doe  
believe these points, before they binde vs to defend  
them. But that we make not two labours of it, let vs heare  
what they demand.

### I. DEMAND.

**L**ET those of the pretended Religion shew vs where it is  
written that there are but two Sacraments, that is, Bap-  
tisme, and the Lords Supper, and in what place of the Scrip-  
ture they be called Sacraments.

### THE ANSWER.

**N**ON the Gospell we find the institution of Bap-  
tisme, and of the holy Supper. And reading  
over the whole Testament, we doe not finde  
that Iesus Christ instituted any other Sacra-  
ment. If there be any other, it belongeth to our Adver-  
saries to shew it vnto vs, for we are not to proue that there  
is no mention of any other, for to proue this vnto them,  
we must read vnto them all the new Testament. As for  
the word *Sacrament*, we are not tyed vnto it, neither doe  
we by that word understand any other thing then the  
fame which is by Iesus Christ called a *Commemoration* or  
*Remembrance*. Luk. 22. 19. & by S. Paul, a *Seale*, or *Signe*,  
Rom. 4. 11. We say not that all the words that may be v-  
set, but shalld the doctrine necessary to saluation be con-  
tayned in the holy Scripture. And we doe willingly ap-  
ply and frame our selues to the vsuall words, alwaies pro-  
vided that the doctrine doe still remaine pure and vnde-  
filed.

**II. DEMAND.**  
*That Children may be saved by the faith of the Parents  
only, without Baptisme, and therefore that Baptisme is not  
of absolute necessitie.*

A 4

oluerit omnes illi A N D Y U E R N to enligthe ed: to  
In Eve begin the standers of the Author of these quo-  
**H**istions hath not fully conciued what wee hold in  
the points. God faith to *Abraham* that hee will be his  
God and the God of his seed, *Gen. 17.* And Saint *Paul*,  
3 *Cor. 7* speaking of children borne of faithfull Fathers  
and Mothers, saith; that they be holy. By the strength of  
this couenant it commeth to passe that the Children of  
the faithfull so soone as they bee borne doe belong to  
God. As for this absolute necessarie of Baptisme, we ad-  
knowlede that it is absolutely necessarie to celebrate  
Baptisme in the Churche, sith God hath so commandedit  
as also according to the sayng of Iesu Christ, *John 3.*  
That, *whosoever is not borne of water and the spirit, cannot enter into the kingdom of God*: we beleeue that whosoever  
voluntarily doth deprive himselfe of Baptisme and  
concerneth it, cannoe be sau'd. For it is the contynpt,  
not the want or deprivation of Baptisme that bringeth  
condemnation. But to say that God cannot, or will not  
sau'e a childe without Baptisme, or to beleeue that a child  
being carried towards Baptisme and dying by the way,  
is excluded from eternall salvation, is a cruell and  
rash sentencie. 2 It is sayng of the grace of God to the  
water, 3 It is the committing of the saluation of a  
childe into the power of a man, or of a Midwife: for if  
they list to baptise the dying childe, it shall passe into Pa-  
radise; if not, it shall not come there. 4 It is an accu-  
sation of God, that he did provide ambadly for the salua-  
tion of Children borne vnder the old Testament, in that  
they might not bee circumcised before the eighth day.  
5 Even our queuanies themselves doe hold that many  
are saied to be Baptisme of water, as sundry Martyrs  
that Christ baptised. They armenche to blasphe  
therefore to avise this passage or Text of the third of  
*John*, wherein themselves doe say there is no speach but

*Council. Trid.  
Sess 7. c. 11.*

of the Baptisme of water. 6 This Baptisme likewise  
of bloud is contrary to their Canons, which hold that  
the Sacrement is none, if he that baptiseth hath not an  
intent to baptise: for dare they auow that the execu-  
tioneers conferred Baptisme, or that euer they had any  
intent to baptise? 7 How many people also died there  
by Martyrdome without effusion of bloud? 8 Also  
sith Baptisme is irreiterable (that is, not to be twice ad-  
ministred to one and the same person) what reason haue  
they, that Martyrdome of a person baptised should not  
be a Sacrement, but the Martyrdome of a person not  
baptised should be a Sacrement? 9 Doe not our ad-  
uersaries make them selves mention of a Baptisme of the  
Spirit, which they call *Baptismus flaminis*, which suppli-  
eth the default of the Baptisme of water? and what else  
doe we say? 10 But if we craue formall examples out  
of the holy Scriptures, every man knoweth that to the  
Israelites Circumcision was the same which at this day  
Baptisme is to vs, and that the nocessitie was alike: and  
yet infinite people were fau'd vnder the old Testament  
without Circumcision, as all the faithfull women, and  
such as truly repented among the Ministries. 11 But  
what a presumption was it in them to build for children  
dying without Baptisme, a seuerall Chamber vnder the  
earth, which they terme the Childrens *Limbo*; whereof  
we finde not any mention either throughout the Scrip-  
tures, or in all the antiquitie of the Church. 12 This do  
they place vnder the earth, yettill they vs not where it  
shall be when the earth shall not bee: nor whether these  
Infants shall vndergoe the iudgement in the latter day,  
and what sentence the Judge shall give: neither do they  
tow vs the reason wherfore the bodies of these children  
are throwne headlong into a bottome chappell. 13 Which is  
in the Hospital called *Hospt. Dicu*, at *Tours*, as vnyworthy  
of Buriall.

III. D E M A N D.

*That we ought not to baptise but when there is a Sermon.*

A N S V V E R.

This doeth not we belieue. A Sermon is seemly, but not of absolute necessitie. None of vs doth belieue that Baptisme administered without a Sermon is no Baptisme, or that it ought to be reiterated. True it is that we say, that as Seales without writings are vnyprofitable, so the Sacraments without the word are vnfruitfull. But, by the word, wee understand the promises of the Gospell, and the forme of Baptisme instituted by Iesus Christ, and not a Sermon, as this Inquisitor weeneth.

IV. D E M A N D.

*That it is not lawfull to make the signe of the Croffe.*

A N S V V E R.

So doeth not we say : yea, we could willingly be content to bee inioyned to make a million of lignes of the Croffe, so it might tend no further then to reduce our Aduersaries into the right way. Indeed we doe say, that the making of the signe of the Croffe vpon the Host, to expell the force of the wicked spirits (as Pope Innocent saith) is as much as to seeke to succour Iesus Christ without necessitie. Also that the making of the signe of the Croffe vpon a mans mouth when he yawneth, is not the way to stop the Deuils paissance, who entereth into mans heart, not by the mouth, but by the eies and eares, that is to say, by the obiects and speeches whereby God is offended. It were therefore more requisite, at the hearing of a filthieword, or of a Iesuites Sermon, to make the signe of the Croffe vpon the eare. We also say, that when that thing which in the Primitiue Church was a

Innocent. 3.  
lib. 1. de Mist.  
Mifflie. cap. 58.  
Efficit super ea  
Crucis signacu-  
lum, ut per cruce-  
m virtutem  
omnes conseru-  
antur. Diabolica ma-  
lignitatis effu-  
giat, ne contra  
Sacerdotem vel  
Sacrificium ali-  
quo modo pra-  
ualeat.

marke of Christian profession, grew to be an action of Superstition, it was expedient to take it away for the abuse sake : the same not being in its owne nature necessarie, neither practised by Iesus Christ, neither by his Apostles or Disciples. Especially, the making of the signe of the Croise vpon the Singing bread, as they call it, or vpon the consecrated Hoastis in all antiquitie without example : for the Liturgies of S. James, and of Chrysostome are manifestly false, and forged of late, as making mention of persons that liued not of a long time after, and to all antiquitie were vtterly vnknowne.

## V. D E M A N D .

*That we may not hallow or consecrate water, and being hallowed, thus we ought not to use it.*

## A N S V V E R .

We say not so : onely wee say that wee doe indeede finde that the Heathen did vse holy or lustral water, but that wee finde not that euer the Apostles vsed any. And because we are not so light of beleefe, we demand of our aduersaries whether the word of God doth teach them that water consecrated by either words or signes, be of any force against the Deuils : for the Gospel sheweth vs the meanes whereby the Apostles cast them out, namely, by Faith, by Praier, and by Fasting, Mat. 17. 22, but never by holy water.

## VI. D E M A N D .

*That the bread of the Supper is onely the figure of the body of Iesus Christ.*

## A N S V V E R .

This is likewise a slander. Wee doe indeede beleue that the bread of the Supper is the figure of the bodie of Christ : by this figure meaning no other then the

the same which Iesu Christ called *Commemoration*. But that it is onely a figure we say not, considering that Saint *Paul* calleth the Sacrament of Circumcision, not onely <sup>Rem. 4.</sup> a signe, but also a seale: thereby teaching vs that the Sacraments doe not onely signifie, but also doe seale Gods promises. We doe also beleue the saying of Saint *Paul*, 1. Cor. 10. That the bread which we breake is the <sup>Rem. 4.</sup> Communion of the body of Christ: For the Sacraments are not onely significatiue of the grace of God, but also exhibitiue, and doe not onely represent them, but also doe present them vnto vs.

VII. D E M A N D.

*That the Church may erre.*

**A**NSWER. *This is likewise flandrous: for I beleue that by Church hee meaneth the same that is spoken of in the Creede: also, that hee meaneth that wee should say that shee may erre in the decision of doubts, or matters of Religion: wherewhee would make vs beleue that we doe not. For wee hold that the Church cannot erre in the decision of doubts, because it was neuer assembled to decider them, neither did ever make any decision at all. For, this Church, being the Communion of Saints, and the assemblie of all the elect that are, were, or shall be upon the earth, as the Apostle to the Helveticis, cap. 22, ver. 29, doth define in, that it is the assemblie and Church of the first borne that are written in heaven, it appeareth that this body of the Elect was neuer assembled for the deciding of any matter. It therefore never erred in such decisions.*

VIII. D E M A N D.

*That we are not to receive Traditions.*

**A**NSWER.

ANSWER.

**T**HIS is even such another, and disguiseth our helpeſer. Wee doe not reiect all manner of Traditions, but onely ſuch as are repugnant to the holy Scriptures, or that men do forgoe at their pleſures without neceſſitie, by them to impoſe ſuch a yoke vpon conſciences, as God never impoſed.

## IX. DEMAND.

*That the Saints in glorie cannot heare our praierſ.*

ANSWER.

**B**Y Praiers wee meane not the ſound of words, but the conception of his heart that praieth. 1. This the Saints doe not know: for the holy Scripture ſaith, that God onely knoweth the hearts of men, 1. Reg. 8. v. 99, and 2. Chron. 6. v. 30. And this is one proprietie of God, whereby the holy Scripture honoureth God, vici: by knowing the hearts, Acts 1. v. 24. 2. Moreover, there needeth a diuine power to know the thoughts of an hundred thouſand persons diſferent in places, that poure out their praierſ at one time. 3. That if in ſeting God, they did ſee all things (as they would perfwade vs) they ſhould alſo ſee things to come, and conſequently ſhould know the day of iudgement, which neuertheleſe Iefus Christ ſaith, the very Angels are ignorant of; and ghet none knoweth it, Mar. 13. v. 32. 4. If any man tell vs that God can giue them this vertue or power, we anſwer, that here the queſtion is not what God can doe, but what God will doe; and require our Aduersaries to make prooef of his will herein. 5. Wee alſo know that God will not haue the Saints to be Gods, or equall with God, as they ſhould be if they had an infinite knowledge: and if in ſeing God they ſhould know all that God knoweth.

knoweth. 6. Furthermore, the thing which doth most especially distinguish the Creator from the most excellent creatures, is this, that God both knoweth and worketh infinite things in one and the same moment, but the continuance and actions of creatures are successiue, and the one is done after the other. Therfore the Saints neither knew, nor can conceiue infinite things in one instant. 7. This demand doth also make a false report of our Beleefe. For we doe not say that the Saints either can or cannot heare our praiers, but onely that they doe not heare them.

X. D E M A N D.

*That Priests and Monkes may breake the vomes of Obedience, Pouertie, and Chastitie, that they haue made to God.*

A N S V V E R.

THE Inquisitor would perswade vs that wee belieue this, albeit wee beleue the contrarie : for wee doe hold that Priests ought to obserue the Vowe that they haue made to obey God ; and wee complaine, that they hauing vowed obedience to God, doe obey the Pope more then God. Wee also hold that Priests ought to keepe Chastitie : but if a Priest, burning with Incontinencie, haue made a vow that hee will never marrie, such a vow, as being repugnant to the vow of Chastitie, and to the vow of obeying God, ought not to be kept. The Commandement of God is laid downe in *1. Cor. 7. verf. 9.* *If they cannot containe, let them marrie, for it is better to marrie, then to burne.* Whosoeuer maketh a vow to obey God, hee maketh a vow to keepe this Commandement, yea, had hee made no vow, yet is hee bound to keepe it. As for the vow of pouertie, wee understand not how this word is meant : for the words haue at this day altered their signification : con-

sidering that we finde none so well fed, or living so much at ease, or gathering more pence vnder the pretence of Pardons, then those that make profession of pouertie. The pouertie of the lesuites is more abundant then the riches of others. Pouertie, which in time past was an affliction, is now a profession. In like manner, Ignorance, which in others was a vice, is in the ignorant Friers a vertue : wherefore these our Masters must haue a new *Catechisme*.

## XI. D E M A N D.

*That the state of Mariage is more pleasing to God then single life.*

## A N S W E R.

**T**HIS is one of the greatest slanders : for contrariwise, we doe acknowledge, that A chaste and continent single life bath advantages aboue mariage. Only wifesay, that the chaste mariage is more acceptable to God, then incontinent and whorish single life. Wee referre men to Rome, and to the Cloisters both of men and women there, to behold the fruits of Romish single life : for we, who obserue the rule of Gods word, namely, *That we must not doe euill, that good may come of it*, cannot in any wise approue the caule of Cardinall Bellarmine, who being not able to denie, that at Rome the most holy Father suffereth publike Stewe, for excuse, saith, That it is lawfull for a Magistrate to permit a lese euill, to hinder a greater : and doth shew, that God may iustly suffer sinne in the world by the example of the Magistrates, who doe grant harlots a certaine part or quarter of the Citie to dwell in. Was it possible to finde a more honest comparison, for to represent vnto vs the iustice of God, then the example of Magistrates, establishing the Stewe ?

## XII.

XII. D E M A N D.

*That the Bookes of the Macchabees, of Ecclesiasticus, of  
Wisdom, of Tobie, and of Baruch, are Apocryphall.*

A N S V V E R.

**A**fter ten flanderous demands, hee hath behought himselfe to propound one that is not so : for indeed such is our beleefe, grounded first vpon this principle of Saint Paul, Rom. 3. *That God is true* : whereof it doth follow, that the Scripture diuinely inspired ought to be free from vntruth. But in these booke we finde many vnu-truths, which our Aduersaries could neuer yet excuse, and whereof there be sundrie Booke written exprely. 2. Againe, these Booke are not contained in the originall of the old Testament, which is the Hebrew Bible. 3. Also, Iesus Christ and the Apostles, who vpon all occasions doe allege the passages of the old Testament, did neuer name any of these Booke, or out of them cite any one passage. 4. Particularly the Author of the *Macchabees* in his second Chapter, vers. 19. doth tell vs, that his intent was to abridge into one volume the ffe books of *Iason* : how then can the abridgement of a prophane Booke be a Canonicall Booke ? 5. And this, that himselfe toward the end doth doubt whether hee hath spoken well, and as it appertaineth to the Historie : also soone after hee excuseth the baseneſſe of his ſtyle : all which is farre from the dignitie of the ſpirit of God, who giuereth eloquence enough to thofe whom hee inſpireth, and reaping no profit by being beleued of men, neuer excuseth himſelfe vnto men.

XIII. D E M A N D.

*That Iesus Christ descended not into hell, to deliver the  
ſoule of the Fathers that attend his coming : or at the  
leauſt,*

*least, that before the ascension of Iesus Christ, the soules of the Saints were received into heauen, not into any Limbus, or any other third place.*

## ANSWER.

**W**E finde this evidently in the Scriptures : for we finde that the theefe died fortie daies before the ascension of Iesus Christ ; also, that ypon the day of his death, Iesus Christ said vnto him, *This day thou shalt be with me in Paradise* : For we are not so subtil, as by this word *Paradise* to vnderstand hell, or *Limbus*, as our aduersaries doe : principally considering, that Saint Paul, 2. Cor. 12. hauing said in the second verse, that he was rauished into the third Heauen, doth soone after call this third heaven *Paradise*. 2. Heereunto how Moses and Elias talked with Iesus Christ ypon the Mountaine, Mat. 17. 3. They were not therefore in some den vnder the ground. 3. Also, if the death of Iesus Christ were of power sufficient to deliuer the Fathers of the old Testament out of hell, why not out of *Limbus*, which is said to be a more easie prison ? 4. If Iesus Christ his rising drew these soules out of *Limbus*, yet brought them not into heauen before his ascension, what became of them all the fortie daies betweene ? 5. Finally, this so bold a fiction and hidden den of soules, which is now said to be vnprofitable, cannot wee admit, because wee finde no proofe thereof in the word of God.

## XIII. DEMAND.

*That we must not confesse our sinnes to any other, but to God only.*

## ANSWER.

**H**E begin the flanders agayne. We say not so. But that wee must confess our faults one to another,

that

that is, reciprocally, as saith S. James. Whereof it followeth, ( forsooth ) that if a woman prostituting her selfe to her Curate, confesseth her sinne vnto him, her Curate ought reciprocally to confess his sin to her, and so to obey the commandement of S. James ; who in this place speaketh not of the peoples confessing in the eare of the Priest, but of that confession that every man ought to make to his neighbour, after hee hath offended him. And this is evident by that which he hath added. *Confesse (saith he) your offences one to another, and pray yea one for another.* For as we are not to pray for the Priests onely, but for every one that standeth in neede, so must we not confess our selues to the Priests onely : but to every one of the people whom we haue offended. Thus is the commandement of Saint James equall as well for Prayer as for Confession.

## XV. D E M A N D.

*That faith onely iustifieth.*

## A N S V V E R.

This demand is fraudulent and doubtfull, or ambiguous. First, hee ought to haue expounded, whether he meaneth of iustification before God, or before men: for wee doe not deny, but that in the sight of men wee are iustified by works: but before God, ha-  
ving but two meanes to be iustified, either by our owne righteousnesse [ which is iustification by the workes of the Law ] or by the righteousness of another (namely by the righteousness of Iesus Christ, which is by faith) wee finde in the Apostle S. Paul, *Ephes. 2. vers. 8. and 9.* *That wee are saved by grace, through faith, not by workes:* And *Galan. 2. vers. 9.* *That wee are iustified by faith in Iesus Christ, and not by the workes of the Law.* Now that by the workes of the Law, he also understandeth the workes

of the morall Law , the whole course of the Epistle doth shew : for in the next Chapter he saith, *Cursed is hee that continueth not in the words of this Law :* which is a passage alledged out of the end of the 27 chapter of *Deuteronomie*, wherein wee haue no mention but of the transgres-sions against the Morall Law . And in the fift Chapter hee saith, *that the whole Law is fulfilled in this onely word, Then shall lout thy neighbour as thy selfe.* Some Iesuites doe say , that faith iustifieth, because it is the beginning of our regeneration : as if I shoule say , that a mans knowledg consisteth in knowing an A. and a B. because he beginneth by them. But S. Paul *Phil 3.9*. and in many other places, opposing the righteousnesse by the Law to the righteousness by faith, cutteth off this shift : for as the righteousness by the Law is the same which consisteth wholly in the obedience to the Law , even so the righteousness by faith is the same which consisteth wholly in faith : otherwise there were no opposition. And in the fourth to the Romanes , hee maintayneth , that *Abraham* and *Danid* were not iustified by works : yet hee speaketh of them, nor as when they began, or before they began to bee regenerate : but when they were well forward in godlinesse : namely , when *Abraham* offered his Sonne : and when *Danid* wrot the 32 Psalm : In which Psalme *Danid* (saith S. Paul) declarereth, *that mans beatitude consisteth in this, that God imputeth unto him righteousness without works.* Faith therfore cannot be without works, yet doth it iustifie alone, and without works : as our eyes are not without our eares, yet doe they onely see, and that without any helpe of the eares.

## XVI. D E M A N D.

*That when the fault of sinne is taken away, the punishment also is taken away.*

A N-

**T**HIS is likewise slanderous: for wee doe not say, that when God hath pardoned the fault, all punishment is necessarily taken away, but onely that punishment which is satisfactorie to Gods iustice. For there be punishments which serue to amend man, yet not to pay God: to correct our vniustice, yet not to satisfie Gods iustice: and these are Exercises and Tryals, not Payments, which cannot bee made after the fault is forgiuen: and this do we prove: 1. Because God is no mocker, neither doth he contradict himselfe. But it is a mockery to forgive a man his siane, and noe the punishment of his sin: to tell him, I forgiue thee thy debt, not the payment of thy debt: our sinnes are debts, as it is said in the Lords prayer, the payment whereof is punishment. 2. Againe, because Iesus Christ paid not otherwise for our fault, but by bearing the paine, hee therefore payed for the paine, and there was but one payment for both: It is therefore the forgoing of a new Gospell, to imagine that hee paid more for the one then for the other: for if hee hath fully paid for the fault, then also for the paine. And if he hath fully paid for our paine, the same was for our acquittall, and to discharge vs. 3. Likewise because God is iust, it were iniustice to punish a man with satisfactorie paine, that hath no fault, and so consequently is not faulty. The fault therefore being taken away, the paine is also taken away.

### XVII. D E M A N D.

*That God created not all men to a like estate, but that hee created some to be saved, and some to be perpetually damned.*

### T H E A N S W E R.

**T**Hese words thus rawly propounded, may be mistaken, and otherwise understood then we doe beleue.  
In

In this sense they be true, That God bath predestinate some to salvation in his sonne: and others hee hath preordained to damnation for their sinnes, which hee fore-saw: for God dammeth none but for their sinnes, neither doth he delight in the destruction of his creature: as also hee hath not chosen some rather then other some in regard they are better, but to the end to make them better: neither doth hee fore-see any other goodnesse in that creature, then the same which hee will infuse into him. For heis the spring of all the goodnesse that is in the creature. The Apostle S. Paul is exprefly of our mindes in the ninth of his Epiftle to the Romanes, and in the first to the Ephesians, ver. 4. as also the Iefuites doe confesse the same, hauing of late herein ranked themselues with vs, as being forced by the truth. For whereas the common opinion of others is, That God elected to salvation those whom hee fore-saw should be good men, and that should doe good workes, so to merit salvation. Bellarmine on the other side dispueth tooth & naile against it in the tenth Chapter of the second Booke of Grace and Free-will, saying, God chose not men because they shoule bring forth the fruits of good workes, and perseuer in good workes: but he chose them to make them doers of good workes, and perseverers in goodnessse: and toward the end of the 12. Chap. he saith thus, If God predestinated men, because he foresaw that they shoule make good use of free-will, why did he not predestinate the Tyrians and Sidonians, of whom Iesus Christ spake, Math. 11. and of whom the truthe doth testify, that they could well haue used their free-will, and yet faid he, Out of all question they were never predestinate, but with the other v. scilicet of diabolour, left in the corrupted lumpe. Wherein hee followeth Thomas and S. Augustine, who were so instructed by the word of God.

Non electi  
Deus homines  
quia videt se  
eligendum ab  
eis, ipsorum boni  
spiritus fructum  
allatorem, & in  
bono peruenientem  
tur, sed electi  
et faciat bene  
operantes & in  
bono peruenientes.

XVIII. D E M A N D.

*That every one in his owne particular beth haue his Angels-Guardian.*

A N S W E R.

YET one flander more. For wee affirme not any thing heirein. True it is, that as concerning the faithful, wee say with David, Psalm. 34. *The Angel of the Lord tarieth round about them that fears him.* : And with the Apostle, Heb. 1. *The Angels are ministering Spirits, sent for their sakes that shall be heires of salvation.* And Iesu Christ, Math. 18. *faith, that the Angels of little children doe behold the face of the heavenly Father.* But that every one (that is to say, both the good and the bad) as the Questionarie faith, hath an Angell-Guardian, we finde not in the Scripture. Considering withall, that wee see some Jesuites aske counsell of the Devils concerning things to come, and concerning Questions of Diuinitie, which surely they would never doe, if they had any one good Angell-Guardian, for they would rather aske counsell of him.

XIX. D E M A N D.

*That it is not lawfull to salute, or to invocate, or crave aide of this Angell, or any other, either in general or in particular.*

A N S W E R.

TO salute an Angell or a Saint, is a mocking of them : to invocate a Saint or an Angell, is an offence to God. The reasons are evident. To salute one, is to say, *God kepe you*, or *Good-Morrow* : also, to salute, is to desire ones health, which is a kinde of praier that wee make for him. But our Aduerfaries doe acknowledge it to be a wrong to a Saint to pray

D for

for him. And it is a grosse abuse, even at this day, to say to the Virgin *Mary*, *Ave Maria*, that is to say, *God keepeth her Mary*: this is no invocating or calling upon, but a praying for her. As for invocating an Angell, or Saint, it is repugnant to the rules and examples of Gods word. 1. Saint *Paul* faith, that wee cannot invocate any, but him in whom we beleuee; *How shall they (faith hee) sanctifie him on whom they haue not beleueed?* *Rom. 10.* But wee are taught both by the Scripture, and by our Beleefe, to say, *I beleue in God the Father, and in Iesus Christ, and in the holy Ghost*: but in no wise, I beleue in any Creature. 2. It is also requisite, that hee, whom a man doth invocate, shoulde know his heart that doth invocate him, and be assured whether hee bee an

2. *Chron. 6.30.* hypocrite. But Gods word doth testifie, that God onely knoweth the hearts of men. 3. Neither can wee haue any better Advocate then Iesus Christ, who (faith Saint *Paul*, *1 Tim. 2.1*) is our onely Mediator. 4. Sith also it is God him selfe that inspirereth our hearts to pray, and stirreth vp in vs those groaning sighes that *S. Paul*, *Rom. 8. 15.* speaketh of, what neede wee any intercessors to commend vnto God that praier which God himselfe hath inspired into vs? or to cause the voice of the Spirit of God to be acceptable vnto God? 5. Neither doe wee finde any example or commandement to invocate Creatures, thorowout all the holy Scripture: but one expresse example wee haue of an Angell refuting the adoration of *S. John*, who did not adore this Angell, as thinking him to be God: for in the *Revelation*, *cap. 22. v. 9.* hee saith directly, that it was one of the seuen Angels that had the seuen Vials, who soone after forbade *S. John*, when he would haue worshipped him, *cap. 22. v. 9.* 6. To be breife, our Adversaries are in this cause so perplexed, that they begin openly to teach that invocation of Saints is not necessarie, and that wee may be

saued without it ; notwithstanding, Pope *Innocent* the third affirmeth the contrarie in his third Booke of the Mysteries of the Masse, cap. 9. *Necessarium nobis est in Quarum m.  
via Sanctorum suffragium, &c.* And that the Masse is <sup>in precibusq; regamus.</sup>

*L. 1. Indagen,  
cap. 4. in the  
end of the  
Chapter.*

## XX. D E M A N D .

*That God permitteth not sinne, but willerth, as Calvin  
saith in his Institutions, lib. 1. cap. 17. §. 8. & cap. 18.  
§. 1. &c. 2.*

## A N S W E R .

WEE heare that our Aduersaries haue printed *Calvins Institutions*, wherein they haue altered whatsoeuer they list : if it be so, it must needs be that the Author of these questions hath thereabout taken all that he imputeth vnto *Calvin*. For so farre is *Calvin* in the eighth *Section* of the seventeenth *Chapter* of his first *Booke*, from saying that God willerth sinne, that euē thorowout all that *Section* there is not one word of sinne ; neither doth hee there speake of the euill of the fault, but of the euill of the punishment and afflictions. As concerning the first and second *Set.* of the 18. *Chapter*, the Author taketh this word (*to will*) in a contrarie sense. For it doth not import that God is the Author of sinne, but it onely excludereth the naked and idle permission : because the wicked, doing euill, (as *Iudas* and the Iewes, when they betraied and crucified *Iesus Christ*) doe it voluntarily and of their owne motion :

D 2. and

and yet neuertheleſe for all this doe no more but what the counſell of God had before determined ſhould be done, as ſaith Saint Peter, *Act: 4.8.* Thus you ſee in one Demand two flanders: here followes the third; that is, that this Demand presuppoſereth that wee are grounded vpon *Calvin*, or bound to defend him, whom neuertheleſe wee knew to be a man, and ſubiect to errore, who alſo doth ſtill referre vs to the Scriptures, to the end we ſhould not build vpon him. The Aduersaries doe more biinde vs to reade him then his owne authorite. But our Aduersaries doe not rancke the Popes in this degree: for they hold that the Popes cannot erre in Faith, and therefore they are bound to defend all their ſayings: as the ſaying of Pope *Clement I.* who in *Can. Dilettissimus*, approueth the opinion of *Plato*, who ſaith that *Gods and Wives ought to be common*; and calleth him the wiſeſt of all the Greeks. Also, the opinion of *Iohn the 14.* who taught, that the ſoules of men doe die with the ſoules of beaſts, and for the ſame was condemned in the Councell of *Conſtantinople*, *Sess. 11.* Alſo the Canon *Christiane*, in the 34. Diſtinctions, which ſaith, that a *Christian ought to have but one Wife, and for want of a Wife a Concubine*. Alſo the Canon *Hacrasione*, *can. 31. qu. 1.* which ſaith that the Apoſtle *S. Paul* ſpake againſt both truþ and reaſon. In this De mand there is yet a fourth tricke of bad meaning. Hee requireth a proofe of that which *Calvin* ſaith in ſuch and ſuch places, and yet in the ſame places hee might haue found the proofes added by *Calvin* himſelfe: would hee wiſh vs to copie him out the Chapters? or can hee better reade our writing then the Impreſſion of the *Inſtitution*? Let him then ſeekethe places if hee liſt: and if they con tent him not, let him refute them.

*a. His ratione,  
Or. Apoſtoli  
praeceptum fe-  
cundam adire  
nuptias proper  
matriuſionem  
bonum. Non  
fecundam qui-  
dem accipere, fe-  
cundum praecep-  
tum Apoſtoli-  
cium est fecun-  
dam autem ra-  
tionem verita-  
tis veritatem  
accipere. Or.*

XXI. D E M A N D .

*To eat we must use no Lights in the Church, neither any Ecclesiastical Ornaments, distinguished from the世俗s.*

A N S V E R .

Who ever said so? Do not wee our selues light vp Candles in our Churches, when wee cannot well see? Haue not the Pastors habits conuenient for the Action or seruice, in the Churches, where they may go on foot to serue God without riding on horseback? But to aske whether wee may light vp Candles at high-noone, is a question out of the compaissie of Diuinite, and may be decided by common sense. For it is as much as to aske whether wee must walke through the towne with Lanthorne at high-noone, or whether we shall need a combe to a bald head. Wee know that the Gentiles vsed Tapers in broad day-light, and lighted them about the Images of their Gods and great Personages: but we are not their Disciples. And vpon this quarrell doth S. Hierome confute the slander of *Nigidius*, who complained that we light vp Candles in the broad day-light. *We light not up* (saith S. Hierome) *any Tapers in broad day-light, as thou vainly dost slander us: but only by this remedy to qualifie the darknesse of the night.*

\* For the places oft-times appointed to Protestants for exercise of their religion are some miles distant from their habitation.

Cic. Offic. 3.  
Omnibus viris  
Barba et ad  
cas Thoro et  
Cereti.

Quid. Ep. Me-  
dez. Adversus  
ad magnos pi-  
etas rada deca.  
Ceremonia clara.  
lues accendi.  
mum, ut in fra-  
stria calumnia-  
ris, sed ut tem-  
bras noctis hoc  
scelus stupre-  
tum.

XXII. D E M A N D .

*That a Bishop is inferior to a Priest, and that a Deacon is above a Priest; that is to say, that the Superintendent is no more than an Elder in the Church, and that the Minister is above the Elder.*

A N S V E R .

A Slander. Wee say not that the Bishop is inferiour to the Priest: but onely that in the new Testament

the same persons are called Priests and Bishops. 1. Saint *Pau*l to the *Phil.* 1. v. 1. salutes the Bishops and Deacons of Philippi, omitting the Priests, and naming many Bishops in a heathen towne, where the Church was small, it is evident that he termeth the Priests Bishops. 2. In the 20 of the *Acts* ver. 17. the same Apostle assembleth the Priests and Elders of the Church of Ephesus: but in the 28 verſe hee termeth the ſelue same persons Bishops. 3. Likewise, in the Epiftle to *Titius*, cap. 2. ver. 5. he faſh, *I haue left thee in Crete, that thou mighteſt eftablifh upreſone, Priests or Elders from towne to towne; namely, if there be any that is unreprouable, the Husband of one Wife only, haſing faitfull Children, not accuſed of diſoluenesſe: For, a Bishop muſt be unreprouable, &c.* Who perceiuereth not that here he nameth him a Bishop, whom a little before he called a Priest?

Now the reaſon why Presbyters or Priests are called Bishops or ouer-feers, is, because the power of Priestly Order. 1. Of diſpensing the Word and the Sacraſents (wherein that ouer-light of theirs eſſentially conſiſts) is equally in Presbyters or Priests, and in thoſe whom now by an excellencie we call Bishops or Ouer-feers: I meane Ouer-feers not onely for their power of diſpensing the Word and Sacraſents, but alſo for their power of Iurisdiction and gouernment in their owne Churches.

For, the Apoſtles ordayneſſing many coaſtant Presbyters or Priests, for the edification of the newly conuereted Cities, with their neigbouring places (which they caſtled Churcheſ) for the auoyding of Schisme and conuulfion, and preſeruation of vnitie, peace and order eſtabliſhed a Fatherly preheminence or prioritiſe (not a Princeſly as *Bellarmino* conteineth) of one Presbyter aboue the reſt, not in the power of order, wherin I ſaid they were all equall: but in the execution or exer-

*P. Hier. ad Epiſt. 3.  
Cyprian. lib. 1.  
Hier. aduersus  
Lucifer.*

cise of diuers particulars that belong to that power ; as dedicating of Churches, confirming of the baptised, but especially ordination of Ministers, which things only in case of necessitie ( that is, in defect of Orthodoxe Bishops ) were and might be performed by Presbyters, as appeares they were by Saint Ambrose, on the fourth to the Ephesians. Whereas otherwise in the presence of Orthodoxe Bishops, the Presbyters were not to meddle with these things which were referued only to the Bishops. Without whose leauue ( say Ignatius and Tertullian ) they may neither preach, baptifie, minister Sacraments, or doe any ministeriall acts. And as one Presbyter euer from the time of the Apostles, had this eminent and bishoply power aboue the rest, in the execution or exercise of ministeriall acts, left, ( as Jerome speaks) there should bee as many Schismes as there are Priests : so for the auoyding of like Schisme and Confusion, Bishops haue euer had a preeminent power of Iurisdiction and gouernment in their owne Churches, by Ecclesiasticall censures.

As for the word *Deacon*, the Scriptures apply it to euery Ecclesiasticall Function, yea, even to Iesu Christ, who was often called *Deacon*, that is, *Deacon* or *Minister*. The Apostle to the Hebrewes, cap. 8. v. 2. teameth him, *The Minister of the Sanctuary*. And Rom. 15. v. 8. *The Minister of Circumcision*. And in the same chapter, S. Paul calleth himselfe *The Minister of Iesu Christ*. Likewise to the *Colossians* foure times. Thus doth hee exhort *Timothie* to be a good Minister of Iesu Christ, 1 Tim. 4. 6. yet in the subscription of the second Epistle he is called a Bishop. Thus you see that in the phrase of Scriptures, the same persons are called sometimes Priests or Presbyters, sometimes Bishops or Ouerseers, sometimes Deacons or Ministers.

Though wee will not deny, that the word *Deacon* in

Ignat. ad Mag.<sup>2</sup>  
neſia. Epift. 3.  
Tert. de Bap-  
tismo.

Aduerſus Lu-  
cifrianos.

in a more restrained acceptation, was vsually applyed to him that administered the goods or mony of the poore, and the Church-Treasure, even in the Apostles time, to ease them of that care. But when the Tresurie of the Church increasing, was committed to certaine Stewards, and the poore otherwise prouided for, they were more specially vied for the assyning of the Bishop and Presbyters in things pertayning to Gods Seruice and worship. Whereupon *Tertullian* witnesseth, that in some cases they might baptise : Saint *Cyprian*, that they might reconcile penitents : Saint *Gregory*, that they might preach : and againe Saint *Cyprian*, that they assynted the Bishop and Presbyters in ministering the Sacrement of the Lords body and blood, and ministered the Cup.

*Tert. lib. de  
Baptismo.  
Cyp. 3. ap. 17.  
Greg. Epis.  
lib. 4. cap. 88.  
Cyp. 5. menses de  
Leptis.*

*Ad Rusticum  
Nouachum.*

*Council. Carth. 4.  
Can. 37-39.*

*Ad Euagrium.*

*Ad Euagrium.*

Out of the societie and company of Deacons in each Church, there was one anciently chosen, saith Saint *Hieronimus*, who was not onely to performe the things pertayning to the Deacons office, but also to prescribe vnto others what they shold do : and such were called Archdeacons. These in processe of time ( notwithstanding all Canons to the contrary, and the violent opposition of Saint *Hieronimus* and other worthies of those times ) were lifted vp, not onely aboue Presbyters, but Archpresbyters also, for these reasons.

1. Because the number of Presbyters ( as *Hieronimus* notes ) made them leise esteemed, and the fewnesse of Deacons made them the more honourued.

2. Because they were busied in the Church-Treasure, and in money matters, which are vsually more regarded imployments.

3. Because being Ministers vnto the Bishop, they were vied by him for the viewing of such parts of his Diocesse, as he could not conueniently come vnto himselfe ; the dispatch of things for him ; and in the end, for reformation of the lesser and smaller faults, which vpon such

such ylew they shold finde. Whereupon at last they obtained a kinde of Iurisdiction and power of correction by prescription and custome. But this maketh nothing against the Arch-deacons in the Church of England, who vnder that name exercise Iurisdiction. For, by the Canons of our Church they are Presbyters, chosen to assist the Bishop in his government, and not meere Deacons, as sometimes they were.

## XXIII. DEMAND.

*That the Scripture is easie to be understood, and that the understanding thereof is graced to all.* They be the words of Calvin in the 3. of his Institutions, Cap. 21. 5. 3.

## ANSWER.

**I**N this passage of *Calvin*, we finde not one word of this matter: neither doth any man deny, but that in the holy Scripture there be darke places. Only we say, that all that is in the Scripture is not obscure, and that that which is apparent, is sufficient to salvation. The tenn Commanementes, and the Articles of faith, contained in the Creed, are there plainly layd downe and expounded. The Fathers in the olde Testament knew not so much, and yet were laudē: besides, that there are infinite more matters cleare in the Scriptures: If therefore *Calvin* in any place haue so saide, hee meaneth that in the holy Scripture every man may vnderstand enough for his saluation. But hee never termed the Scripture *Theramenes buckis*, A Sword for all hands: *A Forrest of Forrages*: hee never said that it maketh a man an Atheist, and that hee that believeth because hee hath read the Scripture, is no Christian, as <sup>a</sup> *Charron*. Neither did he call it, as <sup>b</sup> *Bellarmino* doth, a piece of a Rule; neither doth he say: That the holie Scripture (laying of it selfe that it is Diuine) cannot

<sup>a</sup> *Charron* in his 3. truth, cap. 4.  
Thou believest that thou  
readest, then art thou not  
a Christian, read the 3. &c  
4. Chapter,  
<sup>b</sup> *Bellarmino*,  
*de verba Christi* 1. 3.  
*non scripturam*, & si non  
est falsa preci-  
puit sic *He-  
cusa fidei offe-  
temen Regula  
fidei non tota-*  
*leui sed parti-*herin**

## Two and thirtie Demands or.

herin be certaintly beleueed, if we haue no other testi-  
monie: for (saith he) *Mabumer Alcram* saith as much  
of *Mabumer*, in whom we do not beleue, *ibid. 4. Deuter.*  
*In Deuteriscripto, cap. 4.5. Quare necessa.*

## XXIIII. D B X A N D.

*These all felonies are mortall.*

## ANSWERE.

**W**EE doe not simply say so: But our aduersaries  
make two sortes of sinnes, some mortall,  
and some veniall, that is to say, pardonable: 1. Wee  
say: that to the faithfull repentaunce of his sinnes, all  
sinnes are veniall and pardonable: also that the same  
sinnes which our aduersaries dothold to be mortall, as  
Murther and Whoredome, do grow pardonable in the  
faithfull that doe amend, as appeareth by the exam-  
ple of *David*. But as for the wicked and impenitent, in  
them all sinnes are mortall: that is to say, in that they  
abide in them to death, and that God punishment them  
all by death everlasting. 2. We also say, that it is ri-  
gourous in our Aduersaries to define that there be but  
seuer mortall sinnes: and that all other sinnes are not  
so: for it belongeth to the Judge, not to the Offender,  
to ludge what punishment every sin doth deserve: but  
we are all guilty, and haue neede of remission in the  
light of God. 3. But among their mortall sinnes, why  
haue they not put Heretie, Atheisme, Superstition, Sla-  
uetting, &c: Be these small sinnes, and pardonable in  
the judgement of this world? 4. To call a mans bro-  
ther Fools, or to speake evill of him, are they mortall  
sinnes in the judgement of the Churche of Rome? No.  
say they: yet doth Iesus Christ in the fift of *Matthew*,  
say, That, whosoever doth call his brother Fools, is in da-  
nger of hellfire: And *S. Paul*, 1. Cor, 6. vers 10, saith,

*The*

*That he or she shall not enter into the Kingdome of heaven*

*etiam post mortem.*

## XXV. DEXAND.

*That with the grace of God we can make nothing.*

*Answeire.*

**T**HIS Demand answereth it selfe : For whatsoever is  
of Grace, is not of merit, saith S. Paul; Rom 11.  
vers.6. If it be of grace, it is no more of merites, or else more  
grace no more grace. To merit by grace, agreeth as well  
as to be frozen with heat : or to be wet with drougth.  
1. For how may we merite by grace, considering that it is  
grace that keepeth our good works from being meri-  
torious ? that is to say, that they proceed from the  
grace of God 2. Againe : Saluation is a gift, Rom. 6.  
vers.23. Ephtf.2.vers.8. and y. Then is it not obtained  
by merites. 3. And salvation is an inheritance belong-  
ing to the faithfull ; for as much as they be the children Heresupon  
of God, as saith Saint Paul. Rom. 8. The spiris of God lett vs here  
beare his witness with our spiris, that we are the children of Believers  
God : and if we be children, saith he, then are we heires : Confession, I.  
But no man by merites purchaseth that iheritance 2. ad Gratia, s.  
which belongeth vnto him as a Sonne. Moreouer, Iesus 14. Dom cou-  
Christ saith, Luke 17.10. When we have done all that we finis in pre-  
regum dare  
seriu domini-  
bus que abq;  
vlla operum  
prauissime di-  
lexitamen si-  
mut constituit  
or quo ad ex-  
cutionem via  
permisim ad  
ope.  
are commandid, yet are we unprofitable seruants, but what  
can be the merit of an vnprofitable seruant ? Admit also  
that our good workes were as perfect, as they be mixed  
with infirmitie, and that we were as oft righteous then  
the Angels : what goodnesse were there in all this,  
which all were not the gift of God ? and what merite  
can there bee in offering to God that which is already  
his, and from him ? We confess that G O D rewar-  
deth good workes : but there bee rewards that are  
not deserved. The Father will give his Sonne a new Regum ofre  
cost, because he mad an A. or a B. yet not in regard

## The and thirtie Demands

of his Sonnes merit, but of his owne promise, or so  
that he is his sonne. But by the way we are to note, that  
this inquierer doth disguise our opinion, and altereth the  
Controversie: for our difference is not, whether it bee  
possible to merite with the grace of God: but whether  
the holy Scripture doth teach vs that we must merit or  
purchase salvation by our merits.

## XXVI. DEMAND.

*That it is impossible to keepe Godes Commandements, even  
with his gracie.*

**A**nswere,  
**T**his must bee asked of them that beleue it. We  
doubt not but God can giue some man gracie to,  
keepe his Commandements.

## XXVII. DEMAND.

*That God will giue no recompence to good works, which  
is all one, as to say, that there be no meritorious works.*

## ANSWERE.

**A**Slander. Wc hould that God doth recompence  
good works: but that hee of it doth not euse  
that good works are meritorious, and betweene these  
two there is a great deale of difference. This haue wee  
shewed in the answere to the 23. demand.

## XXVIII. DEMAND.

*That there is no distinction of beatitude betweene the  
blessed, and that they are allogually in glory.*

## ANSWERE.

**T**he Inquieror is much deceived, if hee thinke vs to  
be of that beleefe, in these curious things wee suffer  
every

every man to thinke whashee list. It is the property of the Popes and Church of Rome, not onely to place in the ranke of Saints whom they please, after the imitation of the Pagan *Apotheosis*, or Deifying of the Roman Senate, but also to ascribe to every one his office: to one the charge of horses: to an other ouer wemen with childe, to an other ouer France, to an other ouer Spaine, &c. and ouer them all to appoint the Queene of Heauen with extreame iniury to the holy and blessed Virgin, who taketh no pleasure in that honour wherein God is dishonoured, whose celestiall Royalty is incomunicable with the creature. Also that men shoulde attribute titles & dignities celestiall unto Saints, without any testimony of Gods word, is a matter no less ridiculous and rash, then if the Ants or Pismires shoulde shoulde a councell to consecue the offices of the Crowne of France, and the charge of the priuy Counseil to such men as they list.

old you a similitude in a nonlogical way. Two aduertises, by chevaliers ad to the pointe of the true sayd holly shoulde

*Theare we must not use the like imposition of hands, as the Apostles used over those of Samaria, and of Ephesus. Act. 8. ver. 17. and cap. 20. ver. 14. and that shal said Conformatiōn was not one of the Articles of the Apostles Gospelismus mentioned in the Epistle to the Hebrews. cap. 6. ver. 3.*

marke ourfane bys. ANSVVERE.

**H**ere is a double slander, and an imposture. For first, where you say, wee deny you may vse the like Imposition of hands as did the Apostles, wee deny not but you may if you can bestow the like miraculous gifts as did the Apostles vpon the Samaritanes, by laying on of your hands. Secondly, you imply that wee deny all impositions of hands: whereas wee will grant you the like forme (though not altogether the like ef-

The sixtithy Domains

(60) of imposition of handes, as was vsed by the Apostles. For we after Philip had catechised the Samaritans, and taught them the chiose points of christian doctrine, the Apostles came and prayed for them, and laide their hands on them: So after children or youtch in their owne persons, haue made publique and particular profession of the foun of their faith, or Christian Catechisme ( which others in their name did summarilie professe for them at their Baptisme ) wee deny not but Praier may be minde for them, that strength and increase of the grace of the holy Ghost may bee givene them, to live and die in that Christian faith, and newnesse of life, whereof they haue made profession. And that so thoso prayers may well be added that ancient and Apostolick ceremony of Imposition of hands, betokening our restrained desires to the partie whom we present to God by our prayers.

But herein is a notable imposture; that you would perswade vs, that the confirmation or Imposition of hands, vsed by your Popish Bisshops, is like that of the Apostles. Did they consecrate Oyle mixted with Balme? did they croisse it, bresch vpon it, saluce it, & anointe Chyrene, Halle holy Christme? Did they danoine the Samaritanes with such Oyle? Make croises in their fore-heads, giue them killies, and clape in their eare, binde their fore-heads with fillets, and enioyne them not to wash their faces or heade for seauen daies, as the Popish Bisshops doe in their confirmation? which being more like a May-gome (as they vse it) then a Sacrement, (as they make it, though Christ did not institue it) yet doth the Church of Rome hold it in greater estimation then Baptisme. The Administration whereof they permit to Priests, to Women, ye even to the Iewes & Heathenish wales resraling to the Bisshops only the power of Confirmation. Pope Melchior in the se-

Bell. 5b. &c  
Confirmation  
Cap. 8. Ch. 13.  
See the Rec-  
omits on All.  
8. Bell. 5.

Nichol. Pape.  
Dif. 4. de Con.  
seru. Cap. 4  
quod Indus.  
  
Can. de his.

cond

condiſtution of conſecration, compoſing Baptisme  
with Conſirmation, faith that the Sacrement or Conſir-  
mation ought to be held in greater honour. And Red-  
derwme in his Booke of Conſirmation, and eleuenth  
Chapter, faith it is great power to ſtrengthen the ſoule  
againſt the Diuell. of 159. 159. 159. 159. 159. 159.

It would make a man laugh to hear this Inquisitor  
enquire whether in the Apoftles Catechisme there was  
ever an Article of Conſirmation. For it were hiſ part to  
proue that there was one, not ours to proue there was  
none. It is hiſ part that affiymeth to groue. The rather  
for that, we dare not affuredly know, that the Apoftles  
had any ordinary forme of Catechisme. And the ſixt  
Chapter to the Hebrewes, in the iudgement of our lea-  
rned Diuines, doth proue Conſirmation to haue bee[n]  
uſed by the Apoftles; or by their approbation, yet doth  
it not proue Conſirmation to be an Article of their Ca-  
techisme.

Calvin, Beza,  
Bucer,

XXX. DEMAND.

That the prefect of annoyning the ſick with Oile, laid  
downe in the 5. of James ver. 14. might not to bee put in  
pratiſe in the Churche, altho' it was uſed by the Apoftles.  
Mark. 6. ver. 13.

ANSWER.

I ſweare himelfe, for St Marke iſ iſh, That gaue many Diuels, and minuted many other men ſickened  
Oile, and boute about the Apoftles and Disciples; who  
therefore commanded to anoint the ſick, to heale them: If any one hath this miraculoſe gift of healeing,  
we doe very well like that he ſhould annoyn the ſick: But at theſe daies they anubix those whose di-  
ſeaſing diſperſe; and the miracles, are all redyed  
to be done.

to one onely kinde, which is the coniuring of Devils? Thus of a Medicine it is made a Sacrement and a miraculous Vnction which healed the bodies, is now grown to be an Vnction viprofitable both to the body, and to the soule. After the losse of the vertue, they labouer to preserue the Ceremony, and yet so altered, and diuersely changed by an artificiall kinde of trouble that it will take at the least a good halfe houres worke to conferre **excessive Vnction.**

**XXXI. DEMAND.** *What is the true meaning of the **Prayer for the dead**, and when was it first used?*

*That Prayer for the dead was not in use, even in the time of the Machabees.*

**ANSWERE.**

**VV**ether it were then vsed or not vsed, it importeth not much: For we live not now by the example of the *Machabees*, but by the rule of the Gospell, we therefore affirme nothing vpon the point. For the author of the *Booke of Machabees*, having reported many things contrary to the truth of the *Scripture*, might well doe the like in the 22 Chapter of the second booke thereof. The principall matter is, that he there speaketh of praier for the dead, which nothing pertaineth to the controuersie of these daies: for the Author saith, that *Iudas* in that praier remembred the resurrection; and that otherwise it had beene a folly to pray for the dead: Where shall we finde that Massie Priest, who if you demand of him wherefore he recommendeth the deceased in his *memento*, will answer, that it is to the end he may rise againe in glory, or that he regardeth the resurrection?

**XXXII. DEMAND.** *In what place did St. Peter say this first of the apostles?*

S. Math

S. Matthe. cap. 10. v. 2. saith, the names of the twelve Apostles are these; the first Simon, called Peter, &c.

ANSWERE.

This likewise is calumnious, as well as the former, and almost all the rest. We deny not but Saine Peter was the first among the Apostles; for it is of no importance, hee might be the first in age, in eloquence, in vertues, or miracles, or in knowledge. All this is possible without hausing power or iurisdiction ouer the rest of the Apostles, which is that kinde of Primacie, for the which they pleide so hard in these dates.

1 For had the Apollies knowne that Iesus Christ had giuen the superiority and commandud ouer the rest vnto Saint Peter, they would never after haue contended among themselves about Primacy, & that even the day before the death of Iesus Christ, Luke. 22. 24. to besydes to his selfe hee loyall

2 And S. Iohn cap 1. and S. Paul, Gal. 2. would never haue named Saint Peter after Saint Andrew and Saint Iacob.

3 Neyther would the Apostles haue vndertaken to haue sent S. Peter to Samaria, Act. 8. 14.

4 Neyther would S. Paul haue said of himselfe, that in nothing he was inferiour to the most excellent Apollies, 2. Cor. 11. 23. where hee saith In nothing; hee taketh away all exception.

5 Besides that, say that S. Peter hath superiority of iurisdiction ouer the other Apostles, doth it therefore ensue that the same ought to bee perpetuall in the Church? Also that if one man haue commandouer a few, that therefore one man must gouerne all the throughout the world?

6 Doth it also follow that the Bishoppe of Rome should be his successour in this Primacie? But say these

**B**ut **S**t. **P**eter dyed at **R**ome. Admit it were so? but **I**esus **C**hrist died at **H**ierusalem, shal the death of **S**t. **P**eter at **R**ome bee of greater force to deriu the **P**rimacy to the **B**ishoppes of **R**ome, then the death of **I**esus **C**hrist in **H**ierusalem, to deriu the **P**rimacy to the **B**ishop of **H**ierusalem. **W**hy not? **H**erma has

Againe, admit the Pope were Saint Peters Successor, doth it follow that he must succeed him in his Apostleship: for others will say that hee is not his Successor but in quality of Bishop of Rome: and thereof there is faire greater appearance: for likewise the Bishop of Jerusalem was successor to Saint James; and the Bishop of Ephesus succeeded Saint John and Saint Paul, in that these Apostles were Bishops of Hierusalem and Ephesus; yet were they not their Successors in the function of Apostles. By what mode will make you to be  
2

Finally, were the Pope Saint Peter successor in  
quality of an Apostle, and of the head of the Church,  
had hee not long since lost this succession by reverting  
the doctrine of Saint Peter, and lininge in the estate of a  
temporall Monarch, not of a spirituall Pastor. If then  
hee bee Subcessor to Saint Peter, it is unlike maner as  
sicknesse succeedeth health; and as an usurper succeedeth  
eth in place of him whom hee hath expelled. To what  
purpose are the keyes, which serue onely but to shut vp  
heauen? or Simeon Barker, which hath no other vise  
then to traffike withall? or his nec, which at this day  
doth playes her cyllim, fishing for Duke domes; and to  
entangle Common wealths? or else? or else?

**Three** *...the three who were sent to you by me, John, are coming to you.*

Charchijflesake vnto God to thank himme for his grace  
and for his gifts to men for to glorie to himme. And soe  
to the nexte page.

Signe me to stude  
choysse me to choyse  
lasse me to lase  
closse me to close  
to me to me

signe me to stude  
choysse me to choyse  
lasse me to lase  
closse me to close  
to me to me

# THREESCORE and fourt Demaundis, pro- pounded to the Iesuites of the COVRT.

## I.

**W**ether the doctrine of the Gospell bee  
sufficient to saluation: also whether the  
Gospell bee wholly contained in the new  
Testament: or if there bee but a part  
thereof, where we may finde the rest.

2. When the Prohibition, in these  
daies made to the Lay-peopple, that they shall not reade  
the holy Scripture without especiall permission, did  
first beginne.

3. Whether in the holy Scripture there be cyther ex-  
ample or commandement to pray vnto Saints: wee  
ask not whether they pray for the faulchfull that are  
vpon earth, but whether the faulchfull that are vpon  
earth ought to pray vnto them, and where God com-  
maundeth it.

4. Sith wee should offend the King, if it be  
wee should erue any gifts through the merits of some  
other subiect of his; how dare they in the Romish  
Church

The Proh.  
bition is to be  
seen in the in-  
dex of Booke  
prohibited by  
the Councell  
of Trent, print-  
ed at Co-  
logne by Gof-  
fius Cholin, by  
authority  
from Pius the  
4. & Clement  
the 8.

### Treescore and fauna Demands

Church speake vnto God in such manner as they dare  
not speake to man for feare of offending him, in cra-  
uing at Gods hand saluation through the merits of  
Saints, "as the Priest doth in his Masse.

**3. Quorum me-  
ritus precibusq;  
rogamus.**

What assurance haue wee that the blessed Virgin  
Mary was in body rapt vp into Heaven, and there  
crowned Queene of Heaven? For whiche is so pro-  
trayted in all your Churches, and the people so taught,  
there ought to bee some very assured testimony of the  
same.

6 Whether the Saints in Paradise have their distinct charges: One ouer France, as S. Denys, another ouer Spain, as S. James: another ouer women with childe, as S. Margarets: another ouer Hunters, as S. Enfraise, &c. Who gaue them those offices: also when this opinion first began?

Innoc. 3 lib. 3  
de miss Miss.  
cap. 9.

*Necessarium  
est ut eis in via  
Sanctorum  
suffragium.*

the 8<sup>th</sup> October  
at 12 m. G.  
1-2 p.m. P.  
2-3 p.m. P.  
3-4 p.m. P.  
4-5 p.m. P.  
5-6 p.m. P.  
6-7 p.m. P.  
7-8 p.m. P.  
8-9 p.m. P.  
9-10 p.m. P.  
10-11 p.m. P.  
11-12 m. P.

7 Whether praying unto Saints bee necessary to  
salvation; also, whether by praying unto God onely  
through Jesus Christ, we cannot be saved?

¶ Whether God hath commanded to pray in such a tongue as even hee that prayeth doth not understand: and when this custome began. 1021381

9 Whether throughout the holy Scripture wee haue  
cyther commandement or example to haue in Tem-  
ples the image of God, or of the Trinity, represented  
in stome or in painting. Also whereas God in the 4. of  
*Deuteronomij*, y. 15. and 16. prohibiseth the repre-  
senting of him in any graven similitude or Image, bee it of  
male or female; whether bee hath since changed this  
ordinance; or if hee haue not changed it, wherefore  
doth the Romish Church dispence therewith.

10 Whether in the holy Scripture there bee eyther Commandments or example, that we ought to kneele before the images of Saints, to kisse cloath, light, or fence them &c.

xi VVhgtbc

¶ 1. Whether we ought to adore the Crosse with like adoration as God; as *Thomae* in his *3 pars. quest.* 254 and *Cardinall Cicerone* vpon the same place, and many other Doctors of the Romish Church doe teach. Also when the Priest speaking to the wood, saith; *Ave lignum triumphale*. I salute thee triumphant Wood; whether this Wood understandeth what hee saith; if they answere that they doe it in the honour of Iesus Christ, yet boughethe Wood whereto they speake in the honour of Iesus Christ, to vnderstand what is said vnto it; considering also that to speak to the wood of the Kings Chaire in honour of the King, is rather a mockage then honour to the King; and indeede where did God euer command it.

¶ 2. whether Iesus Christ hath not paide enough to exempt soules out of the fire of Purgatorie; and if hee hath paide no enough, why shold any man pay againe that which is already fully paid? Why shold they againe satisfie God iustice for that whereof it is already satisfied? what a presumption is it to teach, that Iesus Christ hath not satisfied for the paine due to sinnes committed after Baptisme, and so to impaire the vertue of the death of our Sauour; and in a matter of greatest importance to forgoe a new Article of faith, without any testimony of the holy Scripture?

¶ 3. Sith also that Iesus Christ is yet an intercessor and Mediatour for those soules which they say are yet in Purgatorie, why doe they not immediately come forth at his intercession, but doe still abide there; some hundreds or thousands of yeeres, as appeareth by the Pardons for five or six hundred thousand yeeres granted by the Pope.

¶ 4. Againe, in as much as other orders of Fryers are at this time of small esteem in regard of the Jesuites, how comers it to passe, that in priuileges of the Jesuites

The Carmelites haue published certeine Theses containing this priuilege and cōfession in his Booke entituled, *The farrance of the Reuerbature*. mainaineth this priuilege. Also the Carmelite Doctors haue to the end of the Bookes set and subsigned their approbation.

\*Pope Sextus man dying at this day, and going into Purgatory, there the 5. in the to be tormented certaine hundreds of yeeres, was not yeere 1586. borne in that later age? for then albeit hee had merited ten times more punishment, yet should he haue beene exempt from the fire of Purgatory.

Againe, in as much as in the Romane Church they hold, that Infants dying soone after Baptisme doe goe straight into Paradice, what is the reason that Priests doe take money to pray, and to say Masses for them; and what benefit doe these infants reape, by the same? Againe, let them tell vs whether in the holy Scripture there be any Commandement that we shall eate no flesh vpon Frydaies or Saturdaies, considering that euē the ordinary daie wherein Iesus Christ eate the Pallcouer, was the Fryday, and that Saint Paul wiless, in the yeere 1597. did

are infestour to the Carmelites, and to the Fraternity of Minorites or Franciscans? For, the Popes haue granted to the Carmelites this priuilege, *That they shall remaine no longer in Purgatory but vntill the next Saturday after their decease*. And the fraternitie of the Franciscans haue also this priuilege, *that they may fetch a soule out of Purgatory, by saying five Paters, and as many Ave's vpon the Saturday before Palme-Sunday shew, I say, commeth it to passe that the Iesuits haue no such priuilege?*

In as much as the Church of Rome doth hold that Purgatorie shall continue no longer but vntill the day of Judgement, whereof it followeth that none of the faithfull that shall then liue, shall goe into Purgatory: we demand how it commeth that Gods Justice requireth of them no satisfaction by Purgatory, and yet it is now said that they goe into Purgatory to satisfie Gods Justice? Is it not an heauy misfortune that a man dying at this day, and going into Purgatory, there to be tormented certaine hundreds of yeeres, was not borne in that later age? for then albeit hee had merited ten times more punishment, yet should he haue beene exempt from the fire of Purgatory.

Againe, in as much as in the Romane Church they hold, that Infants dying soone after Baptisme doe goe straight into Paradice, what is the reason that Priests doe take money to pray, and to say Masses for them; and what benefit doe these infants reape, by the same?

Againe, let them tell vs whether in the holy Scripture there be any Commandement that we shall eate no flesh vpon Frydaies or Saturdaies, considering that euē the ordinary daie wherein Iesus Christ eate the Pallcouer, was the Fryday, and that Saint Paul wiless, in the Cor. 10. thirtieth, that if wee bee invited to the houses of

*proponnded to the Iesuites of the Comt.*

of Infidels, wee should eat of all that is set before vs without enquiring for conscience sake.

18 Let them also shew vs where God forbiddeth Bishops or Priests to marry: also whether when Saint Paul writ to Timotheus, saying; *Let the Bishop bee unprocurable, the husband of one onely wife,* the law of single life were already established.

19 Whether Jesus Christ commanded to sacrifice a propitiatory sacrifice for the quicke and for the dead. And because their Priests vocation is, that they are established to sacrifice Jesus Christ, where is their passe, or warrant, or where did God establish them Sacrificers, considering that Jesus Christ gaue not this qua-  
lity to his Disciples, and that the new Testament doth not in any place tearme the Pastors of the Church Sa-  
cificers.

20 Where Iesus Christ or his Apostles did euer minister the Supper without Communicants: also who instituted the first private Masses: likewise, the Masses for Come, for Heards, for finding things lost, &c, a partic-  
ular How it commeth to passe that the Masses for Obits and anniversaries are not founded but for those that haue giuen to the Churche: and that the fourre orders of begging Fryers are not present at the deaths or Funerals of the needy or poore Artificers.

21 Let them tell vs whether the Priest in his Masse breaketh the same things that Iesus Christ brake in his Suppers: for the Evangelists doe testifie that our Lord made his breaking before the words, which they tearme Consecration, wherof it followeth that hee brake but bread, but the Priest at this day breaketh after the con-  
secration, and which is worse, saith that in breaking he doth sacrifice: which is as much as evidently to say that Iesus Christ sacrificed bread because hee brake it before consecration.

23 Also

**Can. Punitio-**  
tia lis. 39. in  
calce Decret.

**Quando sum**  
**comedit vel**  
**corredit corpus**  
**Christi. &c. 2.**  
**de consecrat**  
**Si quis. Vide**  
**Ibidem Glos. 3.**

**San. Tum**  
**Cantelias Mi-**  
**sz & Thomæ**  
**3. quest. 8.**  
**Art. 3.**

23 Also because every reproach that befell to Iesus Christ during his infirmitie, befell him for our Saluation: we demand what this reproach wherein the Doctors, Canons, and Caueles of the Romish Church doe say, that the body of the Lord is somtimes devoured by Mice and Rats, and sometime by Wormes, euen now that he is in his glorie, doth help our saluation?

24 Wherefore sith the Apostles adored not that which Iesus Christ gaue them in the Eucharist: Also that whereas Iesus spake not of fac ifice, neyther made any eleusion of the Hoast, hauing communicated to all that were present, and spoken in a language that all vnderstood: the Priest at this day doth euery thing contrarie.

25 Also in as much as the body of Iesus Christ, when hee celebrate d the Eucharist was fraile, passible, and mortall: but that this body which the Apostles received of him, was impassible, and could suffer nothing according to the Doctrine of our Aduersaries, let them tell vs whether this opinion bee receiuurable, which giueth to Iesus Christ at one time two bodies of contrary nature, or at the least one bodie contrarie to it selfe.

26 Sith also, that soone after that the Apostles had received the Sacrament into their stomackes, Iesus Christ sweat droppes of blood, was apprehended, buffeted, &c. wee deauand whether this body of Iesus Christ, which was in the Apostles stomackes sweat any droppes of blood, eyther was by the Souldiers apprehended and buffeted: for if hee sweat, was apprehended and buffeted vnder the formes, and in the stomacks of the Apostles, he was already passible vnder them, yea and wee must also place vnder the same formes the Souldiers that buffeted him: but if vnder those

those formes he sweat not, neither was apprehended nor buffeted, then was there at the selfe same time one Iesus Christ suffering, and one Iesus Christ not suffering: and consequently which was not our Sauiour. For it was by his sufferings that he was our Sauiour.

¶ 27 How doth this saying of the Church of Rome agree: That betwene the Priests hands there is roundnesse, and nothing round: colour, and not coloured: Quantity, and nothing that hath quantity? And indeede if the Consecrated Host be round, and this Host be the body of Iesus Christ, it followeth in good Syllogisme, that some body of Iesus Christ is round. But if the Conclusion be false, so must also one of the propositions bee. Wee therefore demand which of the two it is.

Pope Inno-  
cent 3. 53. 4. de  
Mister. Misericordia.  
et. 11. 8. Etiam  
hic color & sa-  
per: quantitas  
et qualitas  
combinatur.  
viro sic calore-  
sum & sapidus,  
quamvis ass  
quadratus.

¶ 28 Also when *Vidor* the third, was poysoned in a Chalice, and *Henry* the seauenth, Emperour, in an Host, we demand what it was that was poysoned: Say. I. Tempor. Stella. Fascicu-  
ling that it was Bread and Wine, you deny the Tran. Naucler, Ge-  
substantiation: Saying, it was the body of Iesus Christ nebrard. 4. A-  
that was poysoned, you doe prophane it: Saying, that uenturus, l. 7.  
it was the accidents, the colour and measures that were Pa. 598. Platini-  
impoysioned: It were not onely to mocke at it, but nain Clem. 5.  
also to make the accidents Subjects of the substance: And all this miracle is onely to kill a Pope and a good Emperour.

¶ 29 Sithalfo the Church of Rome doth hold, that the body of the Lord is fully wholsē in every part of the consecrate Host: doth shee not by consequent say that This is repre-  
the point of the holy Pen-knife that pricked the Host, fented at Pa-  
where our sprang drops of blood, pricked Iesus Christ is in the for-  
in all parts of his body? For, that Iesus Christ glorified front of the  
canyon tissue wounds, is but a small matter in regard, Church of  
of deceasing that a Pen-knife could at one onely blow  
his in 10 thousand places of one selfe-body?

Billetter,

## Threescore and four demands.

30. We also demand, sith the Church of Rome doth hold that it is no consecration, yvnlesse the Priest haue an intent to consecrate , how the people that is there to adore the Host, may know whether the Priest had an intent to consecrate , or to doe as the Church of Rome doth, for feare of Idolatrie in adoring the Bread that is not consecrated .

*Rodd idem,*  
*quod si suppicio*  
*secunda Concil-*  
*um Companiens*  
*excusas simplices*  
*adorantes hosti-*  
*am non consecra-*  
*ta si sic adorant,*  
*Adversari tuis*  
*(christianis)*

31. Also whether the advice of Pope *Athanasius*, supported by the Councell of *Constance* , ought herein to be followed, which willieth not that they should adore the Host simply, but conditionally , in saying to himselfe : I doe adore thee, if thou bee Christ, for that is to adorne all aduentures .

32. Agaire, if Jesus Christ after the Eucharist had reserved some Hosts (for he might, and it is not credibill, but that if a loafe broken into so many pices , there yet remained some crummes) we demand therefore whether these reserved Hosts were also crucified the next day : or else whether Jesus Christ at one and the same time were suffering vpon the Crosse, and not suffering vnder the formes : on the Crosse in one place, and without the Crosse in another : dead in the Sepulchre, and alive in the Pize : for if hee had beeene crucified in the Pize , they must also haue laid in the same Pize, the Crosse , the Souldiers , the Spbease , and the Crowne, &c. Now if this Crosse be not vnder the Host, and yet Jesus Christ is there crucified, it followeth that he shall be there crucified without a Crosse, and smitten without a stroke .

33. Whether in the sixt Chapter of *John* , in these words, If you drinke not my bloud, you shall haue no life, the Eucharist bee spoken of. For if it be not there spoken of, how commeth it that the Doctors of the Romish Church doe alledge this chapter and this verse for their realy and corporall eating ? but if it bee shewen spoken

spoken of, why doe they deprive the people of life by taking away the Cup? It is to no purpose heere to alledge the concomitance, for he that taketh the blood in the Host drinketh not; now Iesus Christ saith expressly, that if wee drinke not his blood, we shall not haue life.

34 Againe, in as much as it is manifest impietie to oppose our selues against Gods ordinance, wee demand how the Councell of *Constance* can excuse it selfe; which in the 13. Session confesseth, that Iesus Christ instituted and administered the Sacrament vnder both kindes: and that in the Primitiue Church the faithfull receuied both kindes: and yet neuerthelesse complaineth, that in some parts of the world some did rashly presume that the Christian people ought to receive the Sacrament vnder boch kindes. That is to say, that it is rashnesse to desire to imitate Iesus Christ. And it saith, that the custome to deliuere it vnder but one kinde, being by reason brought in, ought to bee holden for a Law: It also declareth all such as shall contradict it to be Heretickes, and grievously punishable, but by the Secular power. Doe they not here confess, that the Gospell and the Primitiue Church, are opposites to the Church of Rome at this day? and presume to be wiser then Iesus Christ, and ranke him among Heretickes and men punishable?

35 Whether the Popes pretended power to giue and to take away Kingdomes, and to dispence with Subiects for their Oath of Alleageance, be by Diuine right, or whether it be but an humane order or pollicy onely.

36 We also demand, whether the Pardons that the Pope giueth vpon condition to commit some notable wickednesse, bee availeable: as when in the yeeres 1588, and 1589, he granted seauen yeeres of Pardon

*God lieth Ch-*  
*qui post causam*  
*inflatus est & su-*  
*is discipulis ad-*  
*ministraverit sub*  
*vtrraq; specie pa-*  
*nus. Et vni hoc*  
*venerabile Sa-*  
*cumentum, ca-*  
*mes hoc non oba-*  
*fante, &c.*

*\*Cum in unusub-*  
*li mundi parti-*  
*bus quidam te-*  
*metaris prefa-*  
*mant populum*  
*Christianum de-*  
*bere Sacra men-*  
*tum Eucharistia*  
*sub utraq; specie*  
*suscipere confus-*  
*endo rationabilis-*  
*ter introducta*  
*bebenda est pro*  
*lege peritancor*  
*aferentes, oppo-*  
*situm tanquam*  
*heretici arendis*  
*sunt & graviter*  
*puniendi, iusca-*  
*to etiam auxilio*  
*brachis regalibus,*

## The score and four Demands

to all that would joine with the holy Vnion , and band themselves against their Prince , yet hee a Catholike Romane.

37 Wherefore the people are so forward in going to the *Inbile at Rome* , to purchase the great Pardons , considering that at all times they may obtaine full pardon , and fise or seauen hundred thousand yeeres of Indulgences to spare .

38 If a man , needing but tenne thousand yeeres of Pardon , purchaseth an hundred thousand , what shall become of the fourescore and tenne thousand that remaine ? for this cause there are at Rome some Churches , where a man may in one day purchase full pardon for all sinne , and eightene or twentie thousand yeeres of Pardons ouer-plus : what shall become of this surplissage and ouer-plus of Indulgements , besides the full remission ? Doth the Pope pardon the paine of future nalla Chiesa di finnes , and give indulgences of prouision .

*Pietro in Vaticano la prima d  
Dominica della  
quinquagesima  
o n Indulgencia  
di dieci mila  
anni e tante  
quarantena .*

39 Aboue all the rest , sith the Pope vauneth himselfe to haue in the Treasurie of the Church all the sufferings and super-abundant labours of the Saints , Monkes and Martyrs which hee converteth into payment , for the punishment due to others , distributing them by his Indulgences ; wee demand : 1. VVho laid vp these sufferings of the Saints in the Popes Treasurie ? 2. VVhen began this distribution ? 3. How shall wee be assured that God will receiue them in payment for vs ? 4. And wherefore receive other payments , considering that the death of Christ Iesus is a payment sufficient ? 5. Doth Iesus Christ give to any man power to pay a debt already fullie acquitted ? 6. Hath the Pope also in the Treasurie of the Church , the paines and labours of *Noah* ; of *Abraham* , of *Jacob* , &c . 7. And vpon what confidertion did not the highe Prelis vnder the Law distribute them to the faithfull

in their dayes ? or why neither Iesus Christ, nor his Apostles, neither their Disciples in all the firstages after Jesus Christ neuer distributed any Indulgences to the dead ? 9. Neither celebrated any *Inbills*. 10. Neither established any priuiledged Altars, wherevpon whosoeuer can procure the saying of certaine Masses, shall fetch one soule which soever he will out of Purgatories. 11. Neither granted Bulls to free any soules out of purgatorie ? 12. Neither tied Remission of sinnes to a certayne place, where the Pardons are laid vp. 13. Neither gaue out hallowed graines, or *Agnus Dei*, seruing for the remission of sinnes. Is all this now done, because the Popes are more full of Inuentions then the Apostles ? or that God is now more liberal then hereto fore ?

40 VWhether the Pope hath power to give to some a higher degree of glory in heauen then to other some ? If he haue this power wee demand where, or when God gaue it him ? If he haue it not, why doth he attribute it to himselfe, as *Innocent* the third in his Bull *Ad- In retribu- liberandam*, which is in the end of the Counsell of *La- tina*, <sup>ad iurum sa- luti alterius populi</sup> licet aug- mentum. in the quinthyngenth Sessions, attributeth to *Leo* the tenth, that he hath all power in heauen and in earth : as also doth the Booke of sacred Ceremonies, libr. 3. Sect. 7. cap. 6.

41 Vwhether the Pope and Church of Rome can at this day make any Articles of faith : If they can, where is the authoritie that God hath given them, & <sup>Ceruum effectione</sup> <sup>effeminate-</sup> they cannot, wherefore did <sup>close out</sup> the answere in the Bull <sup>barbare artus.</sup> Ex*Eccl. Domini*, joined to the last Counsell of *Latina* in fift.

## Three and fourteene Demands

Sess. 4. ¶ 6.

insert this among the Heresies of *Lisbon*; That he said  
*that the Pope and Church of Rome make no Article of faith conglubal* (ye bovdinib. vnde in thid. assi  
 43. Whether the second Counsell of Nice speake  
 well in saying, that Images were equivalent with the  
 Gospell, and that we must worship them. Also that we  
 may paint Angels, because they be corporall : that a  
 Temple without Images is noughe worth ; and that of  
 all Heresies it is the greatest to bee an enemie to Im-  
 ages.

43. Whether the sixt and seauen Councils, con-  
 demning Pope *Honorius* of Heresie, and the Counsell  
 of *Constance* condemning Pope *Sabinus*, the 23. for deny-  
 ing Heaven and Hell, and teaching that the soules are  
 mortall; did beleue that the Pope cannot erre in faith :  
 It skilleth not whether these Councils were well or ill  
 informed : onely wee demand whether they did be-  
 lieue that the Pope cannot erre in faith, as they teach at  
 this day.

44. 1. When the Pope began to weare three Crownes,  
 2. To preach no more. 3. To be called God vpon earth,  
 and the Divine Maiesy. 4. And King and Prince of all  
 the earth. 5. To dispence with oathes and vowes made  
 vnto God. 6. To permit marriages within the degrees  
 prohibited by the word of God, as of the first with the  
 second degree. 7. Not to drinke the Wine out of the  
 Challice, but to sucke it out with a sted. 8. To be adored.  
 9. To put whom he list into the ranke of Saints,  
 appointing them their feasts, &c.

45. Whether the Popes Excommunications, cast  
 out against a whole estate for pecuniary matters, and  
 ciuill pretensions, are of any force : and whether they  
 that die in such estate, during their Excommunica-  
 tion, be for ever damned. Also what is the meaning of  
 those words spoken to Saint Peter, *kill and save* :

Dif. 6. cas. 5.  
 15. In the  
 glossie of the  
 Clementine  
 Cum inter Do-  
 minum Deum no-  
 strum, &c.

1. Booke of sa-  
 cred Ceremo-  
 nies. Sess. 7. & 6.  
 Counsell of  
 Lateran, Sess. 1.

¶ 3. ¶ 9. ¶

10.

As lately a-  
 gainst the Vo-  
 nician Com-  
 monwealth.

and whether the same bee also spoken to the Pope; or

46. For how much were the voices of the Cardinals bought in the election of a new Pope, in the first age after Jesus Christ? Also whether a Prince that hath spent three or four hundred thousand Crownes to procure a favourable Pope, may presume that all this corruption and these mercenary suffrages, were guided by the Spirit of God; or whether a Pope thus purchased cannot erre in faith?

47. To what a rate are the taxes of absolutions and dispensations of the Chancery and Penitentiarie of Rome now raised. For we haue the Taxe printed at Paris, by authority of the Court, in the yrete 1520: where all this Marchandise was farre better cheape: for hee *quamvis se-  
tis had laine with his Mother, or with his Gossip, paid  
for his Letters of Absolution five grosses. He that had  
Dyng his Fauhes or Morter seauen grosses: and he that  
had solfisid the Apostolical Lettere eighteene grosses.  
And a Priest that had cut off his owne priuities seauen  
toene grosses: But now they pay albiin Duccars of the  
Chamber. And the dispensations for the nearest de-  
gree in mariage and as graunting by the people of cal-  
ling, and such sorte of ability to ass the same Taxe doth  
set it downe, for 13. d. to omitt the obi but two vols.*

48. Whether it is greater offence in a Priest to bee married, or to contynue whoredome secretly, and which of them oþ should we most obliged to rebuke, penit-  
ting. Upon what themes doth the Priest impose greatest penitentie upon the Blasphemer of God, upon the  
him that miscallith the Pope? upon the Adulterer or  
upon him that eateth flesh upon Good-Friday? And what is the reason shal sweep Bißchomayd absolve  
finnes committed against the Law of God? But if  
paines committed against the Papall See, as hindering such as goe to Rome for pardons, or intrusion  
into

into a prelacie, are made past the Bishopps reach) and referred to his holinesse. Hath the Popes au-  
thoritie now gotten the vpper hand of the Lawe of  
God?

3. Wherof grew the Custome, practised even

Sac.Cerem. i. to this time, vpon the day of the Popes Coronation, to make him sit on a hollow Chayre ( called  
Dictur ad mar-  
marum sedem  
qua Stocarate  
appellatur,  
And soone af-  
ter, Sunctus du-  
fides Porphyr-  
et perforata  
ibi fides  
Romana.

3. Whether the Pope did well in establishing the  
publike Stewes at Rome, wherinto the Prelates repaire  
openly and with all liberty?

3. Where remained the soules of the Fathers of the  
old Testament from Christis Resurrection vntill his As-  
cension?

3. And sith the Church of Rome placeth the In-  
fant Lamb under the earth, where shall it be when the  
earth shall haue no more being?

3. Whether wee must keepe faith given to Heret-  
ikes?

**3. Whether it be well done to say, Our Father which  
art in Heaven, before the Image of a Saviour, as now daies  
they doe: and the Catechisme of the Tridentine Coun-  
cell, doth allow it,**

3. Against 3. In that there were diuers Popes at one  
time, and that the strongest bare it away: how can they  
procure that the strongest was the most lawfull? for if hee  
were not so, then their successours must haue beene often  
interrupted: and those that followed were the Suc-  
cessours of fforsting Popes, being choſen by Cardinals  
caſtigated by the Popes that were before, who bring up  
lawfull Popes, had no authoritie to create Cardinals  
new. **3. y. Sicut Ihesus Christus speaking of the Antichrist that shall  
come**

*proponnded to the Iesuites of the Court.*

52

goe before the Judgements saith that then there shall be no Faith vpon earth: we demand whether then the Church of Rome shall be pure in the Faith , and shall not etre in any point, but shall yeeld a visible lustre.

57 Againe, sith the Pope may, whether by Iurisdiction(as some doe hold) or in manner of suffrage, fetch soules out of Purgatorie, why doth he not fetch them all out ? wherefore doth hee permit Infans to linger many hundred yeeres in a burning fire , though he be able to pull them out ?

58 Whether it be to be found in the Word of God that the Bishop may absolve some certaine sins which the Priest cannot absolve : and whether there be any sinnes which the Pope onely may absolve, and are termed *Cases reformed* : also when this custome began.

59 We also demaund , vpon what authority the Church of Rome is founded : and how we may be assured that there is one Church in the world , and that the Church of Rome is this true Church. For the proove hereof, the Doctors of the Romish Church cannot produce any testimony out of the holy Scripture. For, in as much as they say that it is the Church that giveth authority to the Scripture, it appeareth, that this Church cannot be founded vpon the Scripture , and that the Scripture cannot conferre any authority vnto it. The foundation and support of a house cannot be founded vpon the house.

60 Whether it standeth with the Holinesse of him that teameith himselfe the Vicar of Iesus Christ, to suffer the Lewes at Rome, which believe that Iesus Christ was a seducer and deceiver ; and there to permit them the free exercise of their Religion; & yet to condemn to the fire those that say there is no other Mediatour but Iesus Christ , neither any other propitiatorie Sacrifice but his death.

H

61 Also

61 Also, sith in the Church of Rome there are many reliques evidently false and ridiculous: As at Saint John Lateran in Rome, the fore-skinne of Jesus Christ. At Court-Chiuernie neere Bloys, the breath of Joseph. At Burgos in Spaine, the haire and nailes of a wodden Crucifie, &c. We demand what marke they can giue vs, whereby to discerne the true from the false, and what moued these our Masters thus to abuse the poore people.

62 Whether wee may beleue the Monkes which make their vaunts to doe more then God commaundeth: considering that God will be serued with all our heart and all our strength: is there any man that can do more then that which he doth with all his strength?

63 Againe, in as much as the Pope permitteth no man to preach, without his vocation from him, either mediatelie or immediatly: Wee would gladly know, whether for the reproving of the Popes abuses, it be requisite to be authorized by the Pope himselfe: also whether we may hope that euer the Pope will giue any man charge to reprove him.

64 How doth this opinion of the Church of Rome, that Infidels and Heathen doe worke meritorie deeds, which they tearene merites of Congruity, agree with this of Saint Paul. Rom. 24. v. 23. That all that is not of faith is finnes: Be there, in the iudgement of the Church of Rome, meritory finnes? Can people, destitute of the Spirit of God doe any good worke, considering that the Apostle Saint Paul witnesseth, that *our selves cannot so much as thinke a good thought*: and that *it is God that worketh within vs both the will and the deed at his good pleasure.* 2 Cor. 3. Phili. 2. 13.

**FINIS.**



A  
NEVV CHALLENGE  
to all Papists, in foure and twentie  
Popish Articles, by a learned Diuine  
now liing, and ready to iustifie the  
same, if any Papist shall accept  
*the Conditions.*

I.

**I**f any Papist can shew me any approued Father or Councell before Saint *Augustines* daies, which testifieth that the Bookes of *Tobit, Judith, Wisdome, Ecclesiasticus*; the first and second of *Maccabees* are Canonicall Scripture, I yield to Popery: if on the contrary he will promise to becom Protestant, if I can shew him any approued Father or Councell before Saint *Augustines* daies, which testifieth that they are not Canonicall.

2 If any Papist can shew me any approued Father or Councell, within 1000. yeeres after Christ, which testifieth that any Latin translation is to be preferred before, or equalled with the Hebrew and the Greeke, I yield to Popery: if on the contrary he will promise to become Protestant, if I can shew him any approued Father or Councell, within that time, which teacheth, that the Hebrew and the Greeke are to bee preferred before whatsoeuer Latin translation.

3 If any Papist can shew me any approued Father, or Councell, within 1000. yeeres after Christ, which taught, that it was ynlawful to translate the Bible into

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the knowne languages of the common people, I yeeld to Poperie : if on the contrary he will promise to become Protestant, if I can shew him by approoued Fathers or Councils, that in the best ages of the Church it was thought profitable and commendable to haue the Scripture so translated.

4 If any Papist can shew me any approoued Father or Councell, within 1000. yeeres after Christ, which held it unlawfull for the people of God to reade the Scriptures in their Mother tongue, I yeeld to Popery : if on the contrary he will promise to become Protestant, if I can shew him out of approoued Fathers or Councils, that in the best ages of the Church they might lawfully haue read them.

5 If any Papist can shew me any approoued Father or Councell, within 600. yeeres after Christ, which teacheth ; that common prayers ought to be made in a language unknowne to the common people, I yeeld to Popery : if on the contrary, he will become Protestant, if I can shew him by approoued Fathers or councilsthat common praier should be made in a knowne language.

6 If any Papist can shew me any approoued Father or Councell, within 1000. yeeres after Christ, (except Saint *Augustine* onely) which teacheth ; that there are but three commandements in the former Table, seauen in the latter, I yeeld to Poperie : if on the contrary he will promise to become Protestant, if I can shew him by Fathers or Councils, that there are four commandements in the former Table, and sixe in the latter.

7 If any Papist can shew me any approoued Father or Councell, within 1000. yeeres after Christ, that it was lawfull to picture God the Father, I yeeld to Popery : if on the contrary hee will promise to become Protestant, if I can shew him approoued Fathers or Councils which thought it ynlawfull to picture him.

8 If any Papist can shew me any approued Father or Councell, within 1000. yeeres after Christ, which taught that *Latria* might be giuen to Images, I yeeld to Popery : If on the contrary he will promise to become Protestant, if I can shew him an approued Father or Councell, within that time, which taught that *Latria* should not be giuen to Images.

9 If any Papist can shew me any approued Father or Councell, within 1000. yeeres after Christ, which speakeing of Sacraments, named seauen onely, and neither moe or fewer, I yeeld to Popery : if on the contrary, he will promise to become Protestant, if I can shew him an approued Father or Councell, within that time, who names no moe but two, *to wit*, Baptisme and the Lords supper.

10 If any Papist can shew me any approued Father or Councell, within 1000. yeeres after Christ, which teacheth that women may baptise, I yeeld to Popery, if on the contrary he will promise to become Protestant, if I can shew him an approued Father or Council, which absolutely forbade women to baptise.

11 If any Papist can shew me any approued Father or Councell, within 1000. yeeres after Christ, which teacheth ; that it is vnlawfull for any, save the Minister or Priest, who consecrates, to drinke of the Sacramental Cup, I yeeld to Popery : If on the contrary he will promise to become protestant, if I can shew him an approued Father or Councell, within that time, which held it sacrilege not to drinke of the Cup, hauing eaten before of the Bread.

12 If any Papist can shew me any approued Father, or Councell, within 1000. yeeres after Christ, which forbade Communicants to receiue with their hands the Sacrement of the Lords Supper, I yeeld to Popery : If on the contrary he will promise to become Protestant,

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if I can shew him out of approued Fathers or Counsels, that within that time, it was vsually deliuered into their hands.

13 If any Papist can shew me any approued Father or Councell, within 600. yeeres after Christ, which called the Sacrament their Lord & their God, I yeeld to Popery: if on the contrary hee will promise to become Protestant, if I can shew him an approued Father or Councel, which speaking hereof, calls it *Panem Domini*, not *Panem Dominum*, the bread of the Lord, nor, Bread, his Lord,

14 If any Papist can shew mee any approued Father or Council, within 600 years after Christ, which held it lawfull for a Christian at Communion time to stand by, and looke on, though hee partake not thereof, I yeeld to Popery: if on the contrary he will promise to become Protestant, if I can shew him out of approued Fathers or councils within that time, that standers by were required to depart, or else to draw neare and to communicate.

15 If any Papist can shew mee any approued Father or Councell, within 1000. yeeres after Christ, which taught that a man might dine of a fasting day. I yeeld to Popery: if on the contrary hee will promise to become Protestant, if I can shew him out of approued Fathers or Councils, that the constant practise of the Church was to fast till night.

16 If any Papist can shew mee any approued Father or Couucell, within 1000. yeeres after Christ, which taught that a Minister or Priest(as they call him) sinnes more grievously if he marry, then if he plaid the fornicator abroad, or if he kept a whore at home, I yield to popery, if on the contrary he will promise to becom Protestant, if I can shew him out of an approued Father, or Council within that time, that it was held much worse for

for a Minister or Priest, to play the whoremaster, then to marry.

17 If any Papist can shew me any approued Father or Councell, within 1000. yeeres after Christ, which was of opinion, that a man who had vowed chastitie, was not guiltie of breaking his vow by whoring, but onely by marrying, I yeeld to Popery. If on the contrary he will promise to become Protestant, if I can shew him out of an approued Father or Councell, that by whoring, Votaries were guiltie of breaking their vow of chastity, as well as if they married.

18 If any Papist can shew me any approued Father or Councell, within 1000. yeeres after Christ, which taught, that a notorious offender might bee absoluued from his fault before some penance was inioyned and performed by him, I yeeld to Popery: if on the contrary he will promise to become Protestant, if I can shew him out of approued Fathers or Councils, within that time, that before absolution they alwaises inioyned some penance, and ordinarily saw it performed.

19 If any Papist can shew me any approued Father or Councell, within 1000. yeeres after Christ, which held it vnseemly for men and women to sing Psalms together in their publike assemblies, I yeeld to Popery: if on the contrary he will promise to become Protestant, if I can shew him an approued Father or Councell, within that compas of time, which approued of such singing.

20 If any Papist can shew me any approued Father or Councell, within 100. yeeres after Christ, which taught, that men might vow to goe on pilgrimage, especially to Ierusalem, without their Wives consent, and goe according to their vow, I yeeld to Popery: If on the contrary, he will promise to beeigne Protestant if I can shew him, that such yowes are flat contrarie to the Scripture.

22 If any Papist can shew me any approued Father or Councell, within 500. yeeres after Christ, which writeth, that the Pope by his commaund called all, or any of the first foure generall Councils, I yeeld to Popery: If on the contrary, he will promise to turne Protestant, if I can shew him out of approued Fathers or Councils, within that time, that the Emperours called all those foure, by vertue of their authoritie?

23 If any Papist can shew me any approued Father or Councell, within 500. yeeres after Christ, which writes, that the Bishop of Rome was president in all these foure generall Councils, either in his owne person, or by his deputies, I yeeld to Popery: If on the contrary, he will promise to become Protestant, if I can shew him out of approued Fathers or Councils within that time, that other Bishops sat as presidents in some of those foure, and in other generall Councils following, and that in their owne right.

23 If any Papist can shew me out of any approued Father or Councell, within 600. yeeres after Christ, that the Pope was not subiect vnto the Emperor, I yeeld to Popery: If on the contrary he will promise to become Protestant, if I can shew him out of approued Fathers or councells, within that time that the Pope was subiect vnto the Emperor, and that the Christians acknowledg'd none but God himselfe to be aboue the Emperor.

24 If any Papist can shew me any approued Father or councell, within 1000. yeeres after Christ, which appropriated the name *Pope* to the Bishop of Rome only, I yeeld to Popery: If on the contrary he will promise to become Protestant, if I can shew him out of approued Fathers or Councells, that all Bishops generally, and some Elders in ancient time, were called *Popes*.

**F I N I S.**